ADOLPHE MONOD

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LIFE OF ADOLPHE MONOD.

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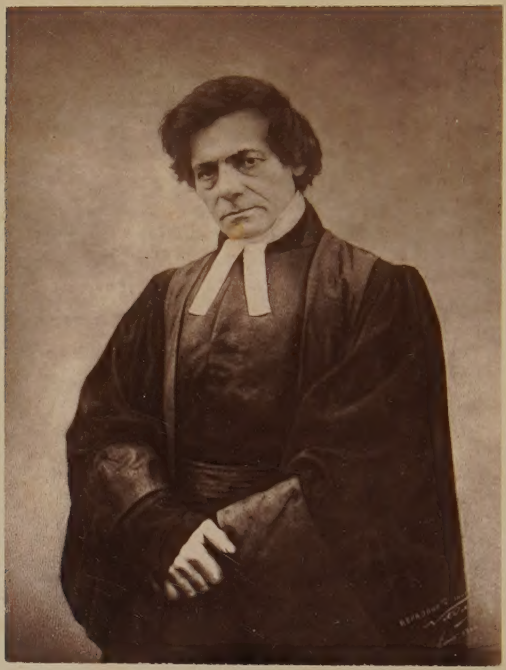

LIFE AND LETTERS

OF

ADOLPHE MONOD,

PASTOR OF THE REFORMED CHURCH OF FRANCE.

BY

ONE OF HIS DAUGHTERS.

S. Monod

AUTHORISED TRANSLATION.

Abridged from the Original.

"All in Christ, by the Holy Spirit, and for the glory of God.
All the rest is nothing."—*Page* 244.

LONDON:
JAMES NISBET & CO., 21 BERNERS STREET.
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Ballantyne Press
BALLANTYNE, HANSON AND CO.
EDINBURGH AND LONDON

O 22 '19

PREFACE.

The reader must not expect in the following pages a biography properly so called. Even had we desired to give one to the public, we should have been rightly restrained from so doing by the fact that Adolphe Monod himself, during his last illness, requested those around him not to write one. Not that he meant absolutely to forbid it; but he thought that his life did not contain events sufficiently notable to afford materials for a biography. Our aim, therefore, has been simply to collect and arrange some recollections of his life, such as may serve to give a definite portrait of him, and are necessary for the understanding of his correspondence, leaving himself to speak, as far as possible.

Those who have known him only in the pulpit or by his writings will be gratified, we trust, by seeing him in his daily life. It is, besides, profitable to observe, in their private life, men of a character like his, which appears more noble in proportion as we study it more closely; or rather in proportion as we the better discern the sole source whence he drew the strength of his eloquence, as well as the humility and love which became the distinctive features of his Christian character.

It is likewise useful, and especially, perhaps, in our days, for souls burdened (as was his for many years) by a sense of sin, and an intense longing for pardon and holiness, to see how God, by means of all his mental sufferings and inward struggles, brought him to search for truth in His Word alone, with child-like simplicity and a heart without guile; and cast him at the foot of Christ's cross: where he remained to the last. It was from thence that he preached to his "little flock," as he loved to call them, that crucified life at which he aimed himself.

But in order to pay true respect to his

memory, and to enter into the spirit by which he himself was animated, we would not exalt the glory of the man; but rather, by the simple recital of what God wrought in him, for him, and by him, we would bear witness to God's faithfulness and glorify His mercy: remembering the words which Adolphe Monod addressed to his family a few days before leaving them. "I charge you not to idolise my memory; I mean, that you should not do this or that because I should have done so, but because it is right in the sight of God. Never think of me without having the thought of God recalled to you by it."

Among some notes for preaching, written a few years before his death, these words occur: "People tell me that I speak well: what matters it to me? To-morrow I shall be laid in the tomb. What will it profit me then to have spoken well? Happy will it be if they can say of me: 'He served his Master; he died in harness; putting himself out of sight and glorifying God.' Speak no more to me of praise. Do not speak of it between yourselves;

think only of what I tell you: and look to your soul's salvation. Already, as I approach my half-century, I find my voice failing and my imagination growing torpid; but it is more than ever on my heart to do the work of God, during the little time, and with the little strength, which remain to me."

Let us add these words written by him at the head of one of his sermons, which are, as it were, the key of his ministry and of his life:—"O God of my salvation, assist me, for thine own glory and for the honour of thy holy Son, Jesus. My heart, my mind, my soul, my body, my voice, my pen, I place all under thy keeping and at thy sole disposal."

S. M.

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LIFE OF ADOLPHE MONOD.

CHAPTER I.

Copenhagen—Paris—Geneva—Naples—Early education—College life—Ministry at Naples.

1802–1827.

Adolphe Louis Frederic Theodore Monod was born at Copenhagen, January 21, 1802. The Reformed Church in Paris, where he last exercised his ministry, had numbered among its pastors before him, his father, Jean Monod, from 1808 to 1836, and his eldest brother, Frederic Monod, from 1820 to 1848.

Jean Monod was a Swiss. His ancestors were citizens of the little town of Vuillerens in the Canton de Vaud, and of Geneva, where he was born in 1765. He was consecrated to the ministry of the gospel in 1786, and in 1790 he accompanied to St. Petersburg one of his relations, who had been selected to conduct the

education of the Grand-Duchess Helena. On his return from Russia he visited Copenhagen for the purpose of seeing his friend M. Mourier, pastor of the French Reformed Church founded in that city by French refugees. Having been introduced by M. Mourier into the family of M. Frederic de Coninck, a leading man among the merchants of Copenhagen, Jean Monod married, in January 1793, Mademoiselle Louise Phillippine de Coninck; and returning to Switzerland with his young wife, he settled at Morges. His first child, Frederic, was born at Monnaz near Morges in 1794. The same year M. Monod was called to the pastoral charge of the French Church at Copenhagen, a post which he filled till 1808, when he went to Paris to occupy the place left vacant by the decease of M. Mestrezat.

He had already, in 1798, visited Paris and London, having at that time no thought of leaving Denmark. But ten years later that country was despoiled by the war between it and England. The De Coninck family was ruined, and several of its members were obliged to emigrate and settle in Paris and Switzerland. Of these, M. Monod decided to remove to Paris. Here he arrived, November 1, 1808, with his wife and the first eight of their children, of

whom Adolphe was the sixth. On the 26th of December he was installed as pastor by M. Rabaut-Pommier. From 1809 to 1818 the family was increased by five other children, of whom only one died at an early age. The remaining twelve, eight sons and four daughters, survived their father and mother. The first of them that God called hence was Adolphe, on the 6th of April 1856.

The first years of the ministry of Jean Monod at Paris were strewn with many difficulties. His wife, still young and transplanted to a foreign soil, had, as it were, to begin life over again under very different circumstances from those to which she had formerly been accustomed. But she was a brave-hearted woman, thoroughly capable and energetic in fulfilling her task as a mother. And those were happy years for her in many respects. She saw her husband from the beginning esteemed, and blessed in his ministry, which left a deep imprint on the Church of Paris.

M. and Mme. Monod took much pains in the training of their numerous offspring; and this education—simple, conscientious, Christian, founded on the principles of piety, respect for duty and paternal authority, as well as for the honour of their name and their family—bore

fruit. The parents led the way for their children in the practice of all those social and Christian virtues which they wished them to cultivate, influencing them by example rather than by many words. The spiritual and religious development which took place gradually in each one of the twelve children, did but redouble their affection and respect for their parents. Nor was there anything selfish in these strong family bonds. "One might imagine," wrote Madame P. A. Stapfer, "that there was no room left in hearts where fatherly, brotherly, and filial affection occupied so large a space. Yet it is possible, notwithstanding, to gain a firmer lodging there than in some that are less full." They were surrounded by numerous and devoted friends, whilst the paternal house kept to the last, with all of them, a charm which nothing could obliterate.

Adolphe Monod was thus brought up in Paris, under the direction of his father, aided by distinguished teachers and professors, more especially by M. Philippe-Albert Stapfer, an intimate friend of his parents, under whose care his brothers as well as himself were placed. Scientific studies at the Collége Bourbon, as well as classes at the Sorbonne, the Collége de France, and the Royal Library, supplemented

the instruction which he received at home. "From his childhood and early youth Adolphe was noted in his family for his quick intelligence, his ability, his gaiety, his lively imagination, his amiability, and his ardour in every game, whether of skill or chance. At a later period he was equally keen at the play of wit, whether in verse or prose, and excelled in it." A special readiness in speaking and writing his own language was early seen in him; and on hearing his first sermon, his father foretold that he would be a distinguished preacher.

He was not himself conscious of the ability with which others were impressed. He used often to say that if he had obtained any success in the world, it was not so much by peculiar capacities as by special diligence. We may rather say that God gave him both the one and the other, and that the natural talents which he had received were seconded by the zeal of a conscientiousness never to be satisfied, and a longing for perfection in everything which left him no rest, and which, after having cost him years of discouragement and melancholy, found repose only in the entire consecration of himself to the will of God, at the time of his conversion.

While he was yet quite young, he was anxious to prepare himself for the ministry of

the gospel, and he announced this resolution to his parents in some lines of poetry which he addressed to them on his fifteenth birthday. Two extracts may be not inappropriately given here, as displaying the feelings which then animated him, and the spirit in which he was preparing for his future career.

"Whilst childhood's early days passed o'er my head,
My heart was light, nor knew the load of care.
Freely I revelled in the present joy,
And left to you the thought of years to come.
But ah! dear parents, that sweet time goes by,
And with it goes the bliss which first we know.
Five years thrice told warn me, alas! that soon
I must let go the stay that was so dear;
Far from your roof, perhaps from all I love,
Soon must I be myself my only guide.
How can I bring my heart to say farewell?
How bear the longings of my lonely hours?
Great God! to Thee my trembling soul now turns!
Guide Thou my wandering steps, be Thou my strength;
Teach my unpractised heart to keep Thy law;
Help me to fight against my sinful self;
Ever and everywhere to duty true,
May I still follow where Thy goodness calls.
. . . . . .
No, not for thee, O world, I mean to live,
Nor shall my heart to thy false joys aspire;
Riches, vainglory, honours, from my sight
Begone! too well I know your deadly charms.
God shall preserve me from your treacherous snares;
He, He alone, shall henceforth be my Guide.
Devoted to the obedience of His laws,
I'll teach my fellow-men to love Him too;
And, walking in my tender parents' steps,
I'll live, I'll toil, my brethren's souls to save.

Christians, dear flock, your shepherd I would be;
Follow my footsteps to the Lord's own house.
Ye poor, ye sufferers, come, and in God's grace
Seek the true solace for your grievous woes.
Learn, rich ones, to live worthy of your wealth:
Ye righteous, come and join your hymns with mine:
Come, sinners, seek a loving Father's arms.
Ah! should God please, in His abounding grace,
To let me lead to Him one wandering sheep,
One fallen brother, one sin-hardened wretch,
How great the joy! what transport to my soul!"

A year before, he wrote to his brother Frederic: "I feel every day more inclined to the way that lies before me, above all when I hear a good sermon, and especially since the discourse which I heard you deliver. I am anxious to equal you. You will say perhaps that I aim rather too high. But I hope to gain my point by dint of much labour. If you are composing a sermon, let me know what is the text, and send it as soon as you can. I wish for all your discourses the success which crowned your first effort."

In 1820 Adolphe with his brother Guillaume set out for Geneva, where they were to study theology together. It was the first time that either of them left their father's roof, and this circumstance, combined with their fellowship in study and a strong natural sympathy, produced an intimacy between the brothers which in-

creased with years, and was only interrupted by death.

Our two students found at Geneva an uncle and an aunt, their father's brother and sister, M. Gerard Monod and Madame de Coutouly, besides other relatives of the Gaussen and Puerari families. Everywhere they were received with the greatest kindness. The numerous links which connected with Geneva their father and their brother (the latter of whom had gone through the School of Divinity some years previously), obtained for them, from the first, the good-will of all, especially among the Divinity Professors. Had they not made for themselves a rule which limited the number of invitations to be accepted in a week, their college life might easily have become a time of amusement and dissipation.

As they advanced in their studies, they were naturally occupied more especially in the task of composing sermons. The students were often asked to preach in some church outside of Geneva. Adolphe Monod preached for the first time at Carouge in 1821. The following is the description which his brother sent to their mother of the first sermon :—

"Last Sunday Adolphe made his first appearance in the pulpit. It passed off much better

than we should have expected; for I told you of the uneasiness and depression of spirits which had troubled him for some days previously. I went with him at ten o'clock to M. Perey, the pastor of Carouge, who gave him all the needful instructions, put on him the gown and bands, and took him to the church. His costume suited him very well. He had rather the look of a boy, but yet of a grave and serious boy, quite capable of commanding the respect of those older than himself. As for the rest, everything belonging to the service was in keeping, that is to say, everything was on a small scale—a little church, a little preacher, a little precentor, and even a little sermon. He was raised only by two steps above the level of his hearers; but he kept the whole time a calm and self-possessed countenance, and was not put out by anything. He might easily have been so, for he was such a long time in finding the prayer in the liturgy, that M. Perey got up and called to him in an under-tone that it was at the beginning. The church was nearly full; and I think the people were in general edified and pleased. The sermon had more warmth in it than when he recited it the first time before the professors. He had made some corrections in it."

These years spent at Geneva were a happy time, though with Adolphe often disturbed by intervals of sadness and despondency, arising partly from that desire, which was already visible in him whilst a child, of distinguishing himself in his work; but much more, no doubt, though he did not perceive it then, from his idea that he could, by means of his own efforts and his own will, satisfy his eager search for truth, and produce in himself a change which only the grace of God could effect. It is, nevertheless, interesting to see how much there was in him of an earnest wish to do right, and how his tender and scrupulous conscience kept him in the path of duty.

Adolphe and his brother paid a visit to Paris in 1822, where the twelve brothers and sisters were for the last time reassembled with their parents, for the marriage of the eldest sister, Madame Babut. Adolphe writes thus to Madame Hermès Juventin :—

"*Paris, June* 22, 1822.—There was not one, down to these two little darlings (his two younger sisters), who did not come to hear me last Sunday. I preached in the little church,* and B.† did the same a week before. It was a bright day

* The Church of Ste. Marie, Rue St. Antoine.
† Billy, *i.e.* Guillaume.

for us when we ascended the pulpit for the first time in presence of my father and our family. The Catholics did me an ill turn with their procession. One passed before the church in the midst of my sermon with drum-beating. The preacher, with a presence of mind astonishing in so young a man, stopped without being disturbed, as his father, who had foreseen it, advised him to do, before he went into the pulpit; and after a few minutes, when the piety of the Catholics could no longer be heard, he resumed quietly the thread of his discourse. You know these processions, I suppose, and you know that the piety of the Catholic clergy is causing them to be celebrated throughout France with more solemnity than ever."

To his Mother.

"*Nov.* 8, 1822.—Just returned from reciting my discourse. I had the advantage over B. of having M. Chenevière instead of M. Vaucher, and that the professors were rather less in a hurry to leave than yesterday. They gave me their mind as to my sermon (the one on Early Piety), and criticised it minutely, severely, and fully. I feel much on such occasions how valuable are the observations of men who have made

a special study of the art and theory of preaching. . . . I have a sort of repugnance in speaking of *art* when preaching is concerned. Doubtless one could wish that every rule were dictated by the heart alone; but unhappily it is not so. The heart is the essential thing, but is not enough, I will not say to be eloquent, which is not the first object of the preacher, but to be useful and to produce the effect which he desires. I will therefore follow the advice given to me, and to B. likewise, by these gentlemen, to take much pains in studying the composition of sermons. . . . I think that Providence has given both of us capacities which, if developed by labour, will suffice to enable us to do some good. We ought to be content with that. And advice which makes us feel how much we still come short of the mark, and how much we have yet to do in order to reach it, ought only to please us."

"*Cara, October* 14, 1823.—I have made whilst B. was absent the acquaintance of Mr. Erskine, a man who interested and impressed me in a singular degree.* I saw him again on Saturday, and I had with him a conversation which lasted

* Mr. Erskine, who is here first mentioned, and who afterwards, as it will be seen, exercised much influence for good on Adolphe Monod, is evidently Thomas Erskine, Esq. of Linlathen, a man of genuine piety and evangelical principles, though not altogether sound in his doctrinal views. (Note by translator.)

two hours. I may say that I was pleased with him—much pleased, and that this interview has done me good. He put several things before me in a new light; his system is more moral and more philosophic than that of the orthodox party at Geneva. He somewhat resembles M. Stapfer in his broad and elevated views, and has nothing of that narrow-mindedness which is to be seen in some of our orthodox people, nor of that hard and unyielding spirit which appears in others among them. There is in him a zeal and devotion which interests me. The result of this conversation will be to make me think; that is all I can say; for, on the other hand, it leaves me, or plunges me deeper than before, in the doubt and uncertainty which belong to my religious opinions. Orthodox, Methodist, Arian, I am each of these in turn; and this uncertainty is a cruel but necessary evil, whence, I doubt not, happy results may issue at last."

"*October* 1823.—I passed a pleasant evening yesterday at Cara. I took the reading again for the Vernets. I improve a little each time. This time, which was the third, I extemporised the exposition and the prayer. Imagine my perplexity when, upon opening the New Testament to make some preparation, I found that the passage on which I had to speak was the 14th

chapter of St. John! Upon consideration, I found a way of treating the subject without saying anything which I did not believe or did not understand. If you did but know how much I am disposed to orthodoxy! There is in these people a seriousness, a zeal, a devotion, a firm conviction, which impresses me, which makes me doubt my own piety, puts to shame my coldness, and makes me fear that I am in error. I wish to put aside all human considerations, consult the Scripture, my heart, and my conscience, and so decide. . . . If I am not more settled in mind by next July than I am now, I can never take upon myself the engagements and responsibilities of the ministry. No, it is impossible.

"Oh! how much shall I bless God if one day I have a firm and settled faith; if I understand the Scripture, and read it with more profit and more pleasure; if I find in myself a desire to do right stronger than my passions, and capable of overcoming such strong self-esteem and a selfishness so contrary to Christianity."

Thanks to God, there came at last the day of light and peace, when the Holy Spirit enlightened this scrupulous conscience, sanctified this noble ambition, and satisfied this longing soul. But it was not at once. The sadness which we have

seen commencing during the college life of Adolphe Monod was yet to increase, and become at length a painful and morbid melancholy. He redoubled his ardour in the fulfilment of his duties, and his ineffectual efforts to obtain peace did but show him his own weakness. But we must not anticipate events.

"*December* 23, 1823.—I should be happy, very happy, could I but preserve the feeling of peace and comfort which has come upon me since the morning, and which I enjoy the more because I enjoy it so seldom. I had been melancholy for this long time past. My toils overwhelm me with their number, and trouble me by their want of success. An ambition beyond my strength harasses me and makes me unhappy; a vague feeling of emptiness and dissatisfaction clings to me; my wrong dispositions, and above all my self-esteem, become every day more active and my good dispositions languid. What a sad preparation for the communion this morning! But let me take courage; it will not have been useless. God has not condemned me to be always sad, still less to retain faults which I cannot endure. With His help I can correct myself; I can become calm and serene; I can moderate my desires, endure my troubles with

patience, be satisfied with my means and my success. I can will and do that which God desires, and which I desire myself. One reflection overcomes me, namely, that I have more than once made the same resolutions, and in a few days all these hopes of a change have vanished. But this sad experience, instead of convincing me that my efforts are vain, will suggest the precautions necessary to ensure their success. I will watch over myself in the smallest matters; I will keep myself from the smallest failings. It is the little faults which bring in the great ones. I will humble myself, subdue myself, calm myself, fortify myself. Whatever may be the strength of my evil nature, it must give way: yes, God hears me; it must give way."

To his Mother.

"*Geneva, June* 30, 1824.—Here he is at last,* and we are very happy. . . . What a moment for us is that which has now arrived! How shall we feel warmly enough, deeply enough, all the gratitude which we owe to God for the joys with which He crowns us and those which He prepares

* His father, who had come to attend the ordination of his two sons.

for us! How shall we prepare ourselves seriously enough for so important a crisis in our life, and give ourselves with sufficient zeal to so noble and holy a calling. One thing which gives me pleasure and encouragement is that I find myself more and more attached to this career, and every day more glad that I have chosen it. The very cares and anxieties which so often annoy me, make me at the same time glad to have embraced the condition of life in which I can best cure myself of them, and find the joys which are at once the most lively, the most peaceful, and the most solid.

"When you wrote to me two years ago, dear mother, a letter in which you begged me to reflect whether I had not better give up the ministry, your letter fell from my hands. Now I do not know what I should do at such a suggestion; but it would grieve me still more, so you should never renew it: and even in 1822 I think that you only wished to try me, and not seriously to give me such unmaternal advice.

"My father arrived in perfect health. I think him looking rather stouter than he was two years ago; in other respects just the same, and therefore everything that can make his sons happy in his company. . . . I will not say that he came

two days too soon, but he came three days before our last examination, which was to have been to-day, only the Company * put it off to next Monday."

Their studies being ended, the two brothers were ordained at Geneva. Their father had come on purpose to attend this ceremony, at which the custom of the Company did not allow him to preside, to the great regret of his sons.

To his Mother.

"*July* 8, 1824.—We have just now entered the ministry, and I wish in the first place, my angel mother, as we cannot spend the day with you, to tell you the thoughts and feelings which possess me.

"You know that I spoil these bright moments with many scruples and anxieties. Yesterday evening again I felt nothing but fear and sadness at the thought of the coming day; but some good advice that I received, some good reflections, and a conversation with my father, put me, thanks be to God, in a better frame of mind. And although a sense of my weakness makes me

* "La Vénérable Compagnie"—The governing ecclesiastical body at Geneva.

grave and serious, it does not make me sad; and I hope, I believe, I know, that since God has prospered our work, and has plainly led us to the beginning of our career, He will not forsake us at the most important moment of our life, but will give us all that we need to pursue with zeal, with usefulness, and with true devotion, the work which He has caused us to begin."

All the serious dispositions which this letter displays were not (as he himself tells us at a later date) faith, such as he understood it to be, —such as he even desired to have, without yet possessing it. Strange to say, whilst dreading orthodoxy and Methodism, he sought by preference the society of those who professed these views, and among them especially that of his relation and friend, M. Louis Gaussen, then pastor at Satigny. He made friends equally with Mr. Thomas Erskine, whose acquaintance he had formed in the Vernet family, and whom he was to meet again at Naples. His visits to the pious pastor of Satigny were frequent; he thought his sermons exaggerated, but was never tired of hearing them, and much appreciated the talent of M. Gaussen. He envied his faith, and one day said to him, "I should like to believe

more than I do, but less than you." Thirty years later he addressed from his dying bed a touching letter to his three friends, Louis Gaussen, Thomas Erskine, and Charles Scholl of Lausanne, to whom, after God, he loved to ascribe his conversion, which took place at Naples three years later.

To M. Louis Vallette.

"*Cara, near Geneva, Oct.* 24, 1824.—I am heartily glad, my dear friend, to hear what trouble and vexation your sermon gives you; it shows that you are making progress. To be discontented with one's work is an excellent disposition, when one does not push it, like myself, to such a length of grief and despondency that it becomes a hindrance to work and an injustice to Providence. But you have too much firmness and piety to allow me to dread this excess in your case.

"I wish you could, like myself, have made the acquaintance of Mr. Erskine, a young Scotchman of distinguished talent and piety. He is peculiarly impressed with the doctrine of the presence of God; he often speaks of it, and in a very edifying manner. He says it is an error to say that this doctrine has become worn out by often speaking

of it; he believes, on the contrary, that it is one of those of which one gets an ever-fresher view as one goes more deeply into them. It is true that this thought ought to make more impression on us than it does. An English writer, Foster,* has expanded this subject in a new and striking manner. He takes a man at a certain age and says to him, 'Retrace all the steps which you have taken, and observe how your character has been formed. Notice the effect which your parents, your friends, your acquaintances have had upon you. Each one of those in whose company you have lived has left marks upon your character. Even people that you despise have given you, without your knowledge, so to speak, such an idea, such a thought, which is become habitual to you: you are the work of those who surround you. Now show us the impression made on you by that friend who has always followed you, always given you the same advice, always spoken to you in the same manner, &c. Where is the effect of your association with God? What have you gained by the power of seeing Him continually and conversing with Him in prayer?' You will see that this thought is capable of being developed in an

* John Foster, author of "Essays upon Decision of Character, &c." Quoted apparently from memory.

interesting and animated way. See whether you can make anything of it."

Having ended his theological training, Adolphe Monod returned to his father's house at Paris, and spent some months there. From there he went over to England to visit his sister, Madame Babut, to whom he was specially attached, and saw much of his friend Charles Scholl, at that time pastor of the French Church in London.

To Pastor Bouvier.

"*Paris, Feb.* 14, 1825.—I am persuaded that the Company of Geneva will be in a few years quite a different thing from what it was four years ago, when I first arrived at Geneva. Munier, yourself, Ramu, Thouron, Martin, Henri, form a new generation full of hope for the Church. I reckon Chauvet also among those who will do good service to religion. That which makes me expect the most from you and those gentlemen is not your talent, though I admire it, but your piety—a piety more evangelical, not to say more orthodox, than that of the old Company. You will know how to take the middle course between rigorous orthodoxy and the opposite extreme; by which I do not

mean rationalism (which only dishonesty or excessive prejudice could suppose to exist at Geneva), but the Christianity of the old Company, pure and moral to a high degree, but, if I may be allowed to say so, not sufficiently humble, not sufficiently spiritual, not giving sufficient space to the action of the Holy Spirit, that is to say, of God upon man; not bringing into sufficient prominence the fundamental rule of duty, to do the will of God; not insisting sufficiently on the corruption of man, on the necessity of an entire change in his nature, and on the divine and infallible authority of Holy Scripture, and above all of the New Testament; and, finally, not dwelling enough upon Jesus Christ, upon the love that we owe to Him, upon His example, upon His work of redemption, so incomprehensible, yet so plainly and frequently set forth in the New Testament.

"In all these points the Christianity of the majority of the Company does not altogether satisfy me. It is true that the pastors to whom I refer preach sometimes on these subjects; but even then it is more like a sort of concession to orthodoxy than like matters which they apply to themselves and wish to apply to their hearers: and they seem to acknowledge certain doctrines rather than to feel them.

"The fault of orthodoxy seems to me to lie

chiefly in forgetting what Christianity has in common with other religious systems, and dwelling exclusively upon those doctrines which distinguish it from them. Malan and Gaussen seem to me as if they were always afraid of not being sufficiently remote from those who are not Christians, or but imperfectly so: the Company seem to me to have fallen precisely into the opposite error. I do not blame either the one or other, for one extreme begets another; and besides this, both parties contain men for whom I am full of respect and admiration. But I shall bless God if I see established at Geneva a sort of intermediate system, which I think that Geneva needs, and which even public opinion seems to call for.

"Pray tell me whether you agree with me on the subject of which I have been speaking, but do not say anything which might distress my father; he is warmly attached to the Company and jealous of its honour, though never of his own.*

* Not many years before Adolphe Monod and his brother began their studies at Geneva, a great rekindling of divine truth, especially among the theological students, had taken place there. The instrument principally used for this purpose by God was the late Robert Haldane, a Scottish gentleman of property. At the time of his arrival there, in 1816, the darkness of Arian and Pelagian error had almost quenched the light of truth. After much difficulty in finding any door for the gospel, Mr. Haldane

"I am disheartened by the difficulty which I find in expressing myself extempore. I have had some practice in it since I have been in Paris, and that in the easiest way. I conduct

at last, through God's providence, became acquainted with some of the students, to whom he set forth the divine truths which their teachers denied. Ultimately a Bible-class of these young men was formed, numbering more than twenty, who assembled three times a week to receive instruction from God's Word. Nor was the work confined to these. Mr. Haldane says:—

"Besides those who attended regularly, some who did not wish to appear with the students came at different hours, and in conversing with them I was often engaged till near midnight. Others of the inhabitants of Geneva, unconnected with the schools of learning, and of both sexes, occasionally visited me in the afternoon to receive instructions respecting the gospel. The pastors and professors in the faculty heard of the doctrines I was inculcating, and the manner in which I spoke of their false doctrine. They began to preach openly against what I taught, and I as plainly controverted what they taught. They insisted that men were born pure, and spoke of the Saviour as the first of created beings, and I opposed and refuted such errors and blasphemies."

Great blessing attended Mr. Haldane's ministrations among the students. "God was graciously pleased to accompany His own Word with power. In addition to the general knowledge which all of them acquired, a goodly number soon appeared to be turned to the Lord." Two of these students were Merle d'Aubigné and Frederic Monod. Two others may be mentioned as having received much good through Robert Haldane, namely, César Malan and Louis Gaussen, who were at that time youthful pastors. The latter writes:—"The evangelical work at Geneva was the daughter of Haldane; the work of grace in Vaud the daughter of that of Geneva; the work in France to a great extent the child of that of Geneva and in Vaud." See "Memoirs of Robert and James Haldane," by Alexander Haldane. (Note by translator.)

the morning family worship, and read a chapter, adding sometimes some short explanatory remarks; then I offer a prayer, which is sometimes extempore, sometimes a little prepared. Would you believe that I cannot yet offer this prayer with sufficient ease to be entirely in the state of mind which ought to animate prayer? . . . You should take advantage of the prayer-meeting to exercise yourself in this important faculty, which will become more important if, as I expect, the sermon will one day play a less conspicuous part in Protestant worship, and surrender to the exposition of Scripture the place which it has taken or usurped from it."

To his Mother.

"*London, May* 1825.—One must stay a good long while in London to understand its commerce and its politics; and one would need to view its philanthropic and religious institutions closely and consecutively in order to catch the spirit of them and imitate them elsewhere. This is what I cannot do, so I content myself with a rapid and general glance at this astonishing city. . . . Yesterday I heard Mortimer, a popular preacher, remarkable for his simple and ready extempore speaking. He found some

opportunity of referring to the Catholics, and attacked them in a manner which was the less suitable as it seemed to prejudge a question not yet decided in the political world, and to be intended to stir up the people against the Emancipation party. He made an evident allusion to Canning's speech, saying that he was grieved when he heard people, whether in the House of Commons or wherever it might be, representing the difference between Catholics and Protestants as inconsiderable. It seemed to me that Canning played the theologian in Parliament, and Mr. Mortimer played the Cabinet Minister in the pulpit. The attendance was large, as it was likewise in the evening at Irving's church, and at other churches at the same hour. Every place was full. How happy is a Protestant minister who labours in a Protestant country!"

To M. Louis Vallette.

"*Paris, Sept.* 24, 1825.—I should be very sorry to be in the place of some of the orthodox of Geneva or elsewhere, who have passed in one day from one view to another, under the influence of taste or feeling. I should distrust a belief so quickly formed. You see, my

dear Vallette, that I am still the same. You will perhaps think me too bold; but don't be afraid; these are things which make me hold to orthodoxy, in some points at least. The subject of redemption occupies me and harasses me. I do not know what to think of it, and cannot help believing that the expressions used by the Apostles contain some fundamental truth which I have not yet laid hold of. I will never misuse my liberal principles. But as for you, mind what I say, you are too timid; you are too much afraid of handling controverted matters. Conscious as you are of your sincerity, what have you to fear? I say you are too timid. Think over it, and see whether I am not right. I have great difficulties as to the prophecies, and I look to you to remove them.

"I promise you that I will take advantage of my stay in Paris to work steadily; above all, in studying the Bible, my first occupation as well as my first duty. I must familiarise myself with Hebrew. Read the New Testament always in Greek, even when you do so for edification. I have begun to make a habit of it, and one must do so if one would understand it properly. I am just now reading the Epistle to the Romans. What obscurity! what astonishing language! how remote it is from all our

notions and all our principles! The Gospels, in which I often find passages which astonish me, and which sometimes offend my reason or my feelings, contain nothing which drives me to despair more than this epistle. I read it, and read it again: there is nothing. I cannot see anything—no, nothing: I mean in some of the chapters, for some are very plain, and the eighth is glorious." *

At the time when he wrote this letter, Adolphe Monod had no definite plans for the future. "To

* It is interesting to compare with these remarks on the Epistle to the Romans the words uttered on the same subject by Adolphe Monod a few months before his death. "One night when I suffered much and slept little, towards morning I had settled in my bed with the hope of getting some rest, when I asked my attendant to read a chapter of the Word of God to me. He offered to read to me the eighth of Romans. I agreed, but requested him, for the sake of getting the connection of the sense, to begin with the sixth, or even the fifth. We read successively these four chapters, the fifth, sixth, seventh, and eighth, and I no more thought of going to sleep, so much were my attention, my interest, and my admiration called forth by the language of St. Paul; I mean, of the Holy Spirit speaking by St. Paul. Then we read the ninth and the following chapters to the end, still with an equal and sustained attention; and then the first four, so as to leave out nothing, and to have read the whole epistle. About two hours had been spent in this reading, and I no longer thought of anything but of hearing the Word of God and profiting by it, and the Lord in His goodness provided the rest which I wanted. But I cannot tell you how much I was struck in reading this Epistle to the Romans as a whole with the stamp of divine origin, of truth, of holiness, of love, and of

remain quietly at Paris long enough to take advantage of the resources which little by little spring up around me, to have some fixed duties connected with my vocation, while I spend the rest of my time in my study, extending my acquaintance with things which are of real use to me, studying the Bible above all things, composing sermons now and then,—this is my ambition. I mean to give lessons three or four hours every week. I have besides undertaken to fill the place of one of the Lutheran pastors for three months, which will oblige me to preach twice a month. It has also been proposed that I should take the religious instruction of the Protestant boys in one of the four colleges of Paris, but this is still only a project."

This last project was not realised. His brother Guillaume was engaged to take his friend and pupil, M. Etienne Gautier, on a tour of some months in Italy; and Madame Gautier proposed

power which is impressed on every page and every word. My young friend and I felt, without having at first told one another, that we were listening to a voice from heaven, and that, independently of all those testimonies which bear witness to the inspiration and divine authority of Scripture, it bears to itself (as Christ did to Himself by His works) a testimony which is quite sufficient."—*Farewell Addresses: Some Words on the Reading of the Bible.*

that Adolphe should accompany them. After much hesitation, he agreed—his parents urging him to go; and their departure took place in October 1825.

On reaching Naples, the two brothers found a number of French-speaking Protestants who had no public worship, and Adolphe was engaged to act as their pastor. They met for divine service first in the drawing-room of a pious lady, Madame de Palézieux Falconnet, and afterwards in the chapel of the Prussian Embassy. It was among this little flock that he began to exercise his pastoral office in the spring of 1826. He remained with them about eighteen months.

This was the period to which we have already alluded, during which his habitual depression of spirits increased by a feeling of solitude owing to his distance from his family, gradually became, notwithstanding the society and attention of attached friends, an unconquerable melancholy. He was, on the one hand, urged by his conscience to fulfil faithfully the duties which he had accepted, and, on the other hand, impeded by a scrupulous dread of preaching without settled convictions; and this time of his ministry at Naples was a painful trial for him. One may judge of it by the following extracts from his correspondence and his journal, which will enable

the reader to appreciate the better the change which was about to take place in him.

From his Father.

"*Paris, Feb.* 1826.—I was reading the other day at family prayers the 11th of St. John; I seemed to see in every word of the narrative the truth of Rousseau's remark, 'It is not thus that an inventor writes.' The whole of the New Testament, especially the Gospels, is stamped with this mark, which cannot be imitated. And in the Old Testament, if you allow for the remoteness of the times, the obscurity of the language, and the unpolished condition of the people, what is there in the finest remains of antiquity which can compare with Moses, Job, the Psalms, the Prophets, &c.?

"You love to examine and investigate; it is a valuable disposition, but one which should not be carried too far; because, by plunging so deep, one comes at last to see obscurity in the plainest things, as has often been the case with you. I have a letter of Pastor Mouchon in which he speaks of you with tender interest. He says, 'I love to see a forward movement of the Reformation brought about by this young friend of mine, this worthy minister of Jesus Christ. It is a

germ well fitted to give birth to a goodly tree, and to make it take root in this classic land.' Yes, it seems to me that this journey, during which your brother and you have always thought in the first place of your ministry, is perhaps a means prepared by Providence for sowing in various parts of Italy seeds which will spring up in their time, and will in the meanwhile furnish you with sweet and encouraging recollections. What a blessing it will be if you should have laid the foundation of Churches at Naples, Rome, Leghorn, and Florence! And to think of that little Italian sermon at Pisa! You never thought, my dear fellows, that such would be the results of your journey; and although they might have been realised without you, and Providence might have employed other instruments, had it been so ordained, it will always be delightful to think that you were chosen to begin this work, and that in travelling to see the ruins of Paganism you did not forget for a moment that you were ministers of the gospel."

From his Father.

"*Paris, May* 20, 1826.—Well, my dear and good Adolphe, there you are, separated from your friends, alone with yourself and the sacred duties

which you have undertaken. I often think of you. I never perhaps felt a greater desire to see you. Yet I do not distress myself on account of your absence, because I hope that much good will result to you from the steady and definite work to which you have been called; because I think it fitted to give vigour and development to the gifts which you have received from Heaven; and because it seems to me that Providence led you to Naples for this purpose, and that, since it commands this sacrifice, it will know how to bestow a blessing upon it. . . .

"You will have a scanty supply of one thing; that is, books. This scarcity of books will oblige you to study all the more the Holy Scripture, and to make your own comments upon it for your own use; and you will be the better for it.

"I have not done in this respect what I hoped to do when I began my ministry, and I much regret it, for I feel now more strongly than I did then, that if one knows how to make good use of the Scripture, not only does one find in it an inexhaustible mine of thought and materials for eloquence, but also there is nothing which gives more weight to one's words. You know what I mean by 'making good use of Scripture;' it is not merely stringing passages together one after another. Last winter we

heard a sermon preached by M. Appia of Frankfort; it was cold in style, and lasted seventy minutes on a very cold day, and yet it was listened to generally with interest, for the reason, as it seemed to me, that it was saturated with the Bible. If I had to begin again, I do not think that I should preach a different doctrine, but I should preach it in a different way."

To his Cousin, Mademoiselle J. Puerari.

"*Naples, Oct.* 26, 1826.—I feel myself to be so young, younger even in mind than in years, so inexperienced, so little established in faith and piety, and at the same time so established in the gloomy thoughts which my morbid imagination creates, that I long for the time of leaving my post as for a day of deliverance for my mind and my conscience. On the other hand, I have doubted whether these depressions from which I suffer at Naples, may not be a trial which God would have me undergo, and of which I should defeat the purpose by escaping from it after a few months. . . . The determination to which I have come is, to give myself to work sufficiently to satisfy the activity of my disposition, and to study the Bible more deeply in order to

fill, if possible, the void of my heart. But I have already made these plans more than once without carrying them out. You see that I am full of weakness.

"I cannot complain of my flock. Out of a Protestant colony of between 100 and 130 persons, including the Germans, I have pretty constantly an audience of 70 to 80; not so many in summer; but now, and especially in winter, I shall sometimes have more. You would be surprised, if you heard me, to find my preaching more evangelical than it used to be. The fact is, that considering the uncertainty of my views, I thought that the safest way was to keep as close as possible to the gospel, and to be guided more by its teachings than by my own ideas."

From his Mother.

"*Jan.* 12, 1827.—Alas! it is too true. This letter, begun on the 21st of December with the firm intention of finishing it at once, is only now being continued—a too faithful likeness of so many unfulfilled resolutions which it is my grief to remember. I will not, my dear son, spend my time and my paper, as you preachers do, in enumerating all that *I am not going to say*, to show you that, what with the end of

one year and what with the beginning of the next, I have been entirely at the mercy of the season and of all the circumstances belonging to it.* I will say nothing to you about New Year's day. I do not love you better on the 1st of January than on the 31st of December: you have always and at all times been the object of my solicitude and my most fervent prayers.

"Our good Doctor is firm as a rock in devotion to his Bicêtre.† He can hardly tear himself away once a week to make us a little visit. He spends almost all the day by the bedside of the patients, in making observations, and taking notes. At night he works in his room, goes to bed before ten o'clock, and gets up at four. It is a joy in our house to see him arrive; he must be well pleased with the welcome which he receives, from the drawing-room to the kitchen. . . ."

To his Brother Guillaume.

"*Naples, Jan.* 28, 1827.—You think that my mental crisis is too violent to continue. I think

* The beginning of the New Year in France is made very busy by the exchange of visits, compliments, and presents. (Note by the translator.)

† The Bicêtre Hospital. The reference is to Dr. Gustave Monod, who still survives his brother.

so too. I believe that I shall end by becoming a Christian, and even an orthodox one. For now, when, being neither the one nor the other, I judge impartially, I find orthodoxy in the gospel, except as regards the nature of Jesus Christ. On this point the gospel is neither Arian nor orthodox; it decides nothing.

"This mental situation then will not, please God, continue. But it will continue as long as I am a pastor. I am engaged in forming new principles of action to serve me until I become a Christian again; for I find that Christian principles no longer keep me to my duty. I will try to substitute for them some philosophic principle; such as the necessity of making our spiritual nature rule over our material nature, on which I preached last Sunday; or the necessity of striving after resemblance to God. But all this is too vague, and I find nothing strong enough to make me obey the law of conscience, now that I have lost positive religion. . . . I am nothing but a machine, which still does its work by force of habit, but which had better come to a stand, unless the Maker of it knows how to repair it. I hope so without hope. I have trusted myself to Him without confidence. Enough! You now know all about me. It is enough to show you that there is urgent need

for me to leave my present position. It is more urgent than I can express."

On the other hand, he was kindly sustained and encouraged by all those who had seen him in Italy. Some lines of M. Bunsen, whose acquaintance he and his brother had made in Rome, show how much this short intercourse had endeared them to him.

"*Rome, Feb.* 22, 1827.—My dear M. Monod . . . I am extremely grateful to you for writing so kindly to me respecting the plan of your studies and your sermons. I hope that you are thus yourself advancing on the path of faith, as you clear the way for those of whom the spiritual care has been intrusted to you. I cannot say how sorry I should be to see you relinquish your post, unless your brother were to take your place. A stray flock is so easily lost! Even at Rome, notwithstanding the good intentions of some, the little congregation of French Protestants could not keep together more than a few months.

"Mr. Erskine is in Rome. In the first conversation which I had with him, he spoke of you with the most touching interest. He is an excellent man and a true Christian."

A few months later A. Monod was rejoined at Naples by Mr. Erskine, whose friendship and conversation were destined, in God's mercy, to be so useful to him. Frequent conversations with this eminent man, so amiable and so pious, on the subjects which interested him the most deeply, introduced, so to speak, a new element into his life. The differences of opinion which arose later between them made no alteration in their mutual friendship. Some notes put down after these interviews begin thus :—

"*Tuesday, May* 15—*Monday, May* 11.—My conversations with Erskine have convinced me that I need something that I have not yet found, and cannot give to myself.

"I perceive in Mr. Erskine and others a happiness, a peace, a well-regulated state, a firm conviction, of which I am entirely destitute. I am in a state of confusion and of sin. I feel that I am not in harmony with myself; my philosophical principles are not satisfied. The perfection of the creature can only lie in its being connected with its Creator; and yet (and this is where the sin lies) I have been my own centre up to this time. One should be dependent; I wished to be independent. I wished to make my religion for myself, instead of receiving it from God.

"Since I have the conception of happiness and order, which must therefore exist somewhere; and since I cannot find them outside of the Bible, whilst so many people find them in the Bible, it is there that I will seek for them.

"Nothing but an influence from without can change me. Reflection can do nothing towards it; for I should need ages to disentangle my thoughts, and perhaps they would only become more entangled, like a skein of thread, from age to age. I need therefore an agency from without to change me."

"*Conclusion of my Conversations with Mr. Erskine.*"

"O God of truth! Thou canst not refuse to impart truth to me. Thou art pledged to conduct me to it. Thou art pledged by the promises of thy gospel; Thou art pledged to it by Thy regard for my catechumens and my flock; Thou art pledged to it by the sacrifice which Thou hast constrained me to make, and by the prolongation of that sacrifice to which Thou dost still constrain me. Therefore, trusting in Thee, and uncertain only as to the time when Thou wilt be pleased to enlighten me, I would hasten that time, by acting henceforth as one sure of finding the

truth. I will seek it where I have most reason to believe that I shall find it—in the Bible, and in those who have faithfully explained the Bible. Direct my thoughts, and turn them towards the search of that truth which sanctifies. Sanctify me by Thy truth; Thy Word is truth.

"*June* 5.—'*If ye believe not that I am He, ye shall die in your sins.*' '*Ye shall know the truth, and the truth shall make you free.*' O dreadful warning! O ravishing promise! what is your meaning? How can I believe? How can I help believing? Darkness! darkness! Yet I will persevere. O my God! be Thou my Guide."

"*Naples, June* 25, 1827.—I thank God that I have seen your writing again, my angel mother. In reply to your letter of the 9th I have already begun two letters, which I tore up because they might have led me to relax my resolution to indulge in no more complaints. Let me only say that never did any man feel a greater need of religion, nor yet a greater difficulty in believing. I see clearly that, apart from religion, I have no happiness to expect. I never imagined that there was any to be found in wealth or in pleasure; for a long time past I have ceased to look for it in study or in literary or scientific distinction; afterwards I found that I should seek it vainly in human affection, and at length

I discovered that it cannot even be found in a satisfied conscience, either because such satisfaction is insufficient to make one happy, or because it is impossible of attainment. In this extremity I turn to religion as my last resource, whence I expect either despair, if it also fails me, or peace, if it is true and I can believe in it. This is my position; this is the limit of my distinct ideas. So that this is my ordinary prayer: 'O Sovereign Spirit, from whom I feel that my spirit has emanated, Author and Sustainer of all that exists, by whatever name Thou art called, have pity on me. Without light, without faith, without stay, without occupation, my soul altogether empty, I bring Thee no claim upon Thy mercy but an unspeakable misery. . . .'

"If I get so far as to become a Christian, I believe that I shall become an orthodox Christian, first, because the gospel appears to me orthodox; and secondly, because experience has taught me not to rely on my previous Christianity, which did not preserve me either from melancholy or from unbelief."

The same year he addressed to his sister, Madame Babut, two letters, one in March, the other in August, in which he informed her of the work, and the change, which had taken place in

him. To enable our readers to understand these letters properly, we will first give one which he had received from her some months previously. Madame Babut had just lost for the third time her only child.

"*London, Feb.* 18, 1827.—She is no more, my dear Adolphe; for us, at least in this world, our beloved little Marie, the source of so much comfort, joy, and hope, is no more. Sometimes it used to seem to me as if my Louise had been given back to me; now I seem to have lost her a second time. Dear Adolphe, through what distracting anguish have I again passed! . . . For two hours nearly, I was in a state of despair approaching delirium. I felt unable either to leave the sick-room or to come near the little one. At length the God of all mercy came to my aid. He calmed my soul; He subdued that blind maternal will which rose up against His holy and gracious will. He gave me grace to bless Him in the midst of my grief, and from that moment I recovered strength, courage, and resignation. Kneeling beside my child, I thought, even before her sufferings were ended, that the Lord had views of mercy and love in this painful trial. I thought that it might be made a blessing to us. I thought also of you; and it was God no

doubt who, in His goodness, said to my wounded spirit that it might be made a blessing to you also, and that the anguish of your afflicted sister might become the source of that Christian peace which we so ardently ask for you. Dear Adolphe, if I am not deceived, if my daughter by her death should speak to you with more eloquence and more convincing power than all who have hitherto sought to do you good, I feel how truly we might say that the day of her death was better than the day of her birth. You will be surprised, perhaps, at the hope which I ground upon my sorrows; but something tells me that you will be drawn to love that religion which consoles and sustains your unhappy sister; that you will acknowledge that the faith which can calm the anguish of a mother whose dearest hopes have been thrice destroyed, is a gift from Heaven; that you will adore that loving Redeemer who saves me from despair and murmuring; who has taken my children to His bosom; who allows me to hope that I shall one day taste with them, and in His presence, that rest and happiness which I can no more find, and will not seek, in this world. Oh, in these days of misery and mourning, what would become of me but for Him! If He were not living, if His words were not eternally true, where could one find strength

to endure such sufferings? But I bless Him for this conviction which He implants in my soul. May He deign to make you also partaker of it. Adolphe, dear Adolphe, give Him your heart; love Him for the good that He does to me, until the time comes when you will love Him for the good which He will do to you when you go to Him with humility and singleness of heart. . . .

"Farewell, dear Adolphe. Write soon to your poor sister. You will have heard of the death of Albert Scholl. He died full of faith and resignation. C. and F. are very thankful for the Christian death of their brother. A. B."

This letter made a powerful impression on her brother. To his mother he wrote: "I have received Adèle's letter. I have no words to express the admiration which it awakens in me. It is the sublimity of love. How happy she is! how happy! . . . She has set me an example in drinking the cup which God gave her to drink. I will drink mine also. I will drink to the dregs the cup of deadness, of doubt, of bitterness, which God in His goodness has given me to drink, and my Christianity shall be to wait, without murmuring and without melancholy, for God to make me a Christian."

To Madame Babut.

"*Naples, March* 15, 1827.—Yes, my poor sister, my beloved sister, I promise before God, and in the name of the child whom you bewail, your calamity shall at least have the consolation which it is in my power to bestow. I wish that I could say to you, 'From this time I am a Christian. I share the conviction, the confidence, and the peace which you possess.' But to pass from deadness and doubt to faith and piety cannot be the work of a moment. What I can do now, and have already begun to do, but will do henceforth more than ever; in order that I may fulfil my duty towards you, may give you some pleasure in the midst of your sorrow, and may be no more a cause of grief to my family and the object of just reproaches; is to prepare myself to become one day a Christian, following the path pointed out by the Founder of Christianity: '*If any man will do My Father's will, he shall know whether My doctrine comes from My Father, or whether I speak of Myself.*' I did not wait for the news of your loss, nor for the reproaches of my mother, nor for your irresistible letter, to take this resolution. Awakened from my long and base slumber by repentance, by a

sense of shame, by the touching death of Albert Scholl, by a letter of E., and by other causes, I was converted, I may say, not as yet to piety, but to reason, on the 22d of February last. . . .

"I have not yet found a successor. Vallette, my friend and former fellow-student, has offered to come and take my place; but, ardent as was my desire of recovering my liberty, I dared not encourage it till I had consulted M. Cellerier. As soon as the post is provided for, I shall leave, and with what joy! I say joy, not at leaving my friends, but this Church, in which a strange dispensation of Providence constrained me to wear the appearance, sometimes of a conviction, and often of feelings, which are not in my heart. O Adèle, what a situation! May God accept the bitterness which it has shed over my ministry as an expiation of my melancholy, my complaints, and my doubts also, if involuntary doubt needs an expiation. When I leave Naples, what shall I do? I cannot say. I must, in the first place, find some means of earning a livelihood. O God! send hither a Christian strong enough to breathe without danger the heavy atmosphere of unbelief and indifference."

To his Parents.

"*Naples, May* 23, 1827.—This inward conviction that I must either abandon the hope of happiness or find it in religion has never left me, but it has been revived by my conversations with Mr. Erskine. Since his arrival, I have spent every day some hours with him, and we have passed the time exclusively in religious discourse, sometimes in his room, sometimes in our country excursions, whether on foot or on wheels.

"The first few days he explained to me his religious views and replied to my objections. He convinced me that I was wrong in neglecting the study of Holy Scripture and the practice of prayer, and I returned to them. With regard to the Holy Scripture in particular, I felt, for the first time perhaps in my life, the desire to be thoroughly acquainted with it: and since Mr. Erskine has but a few days yet to remain at Naples, I have begged him to make use of them in reading the most difficult parts of it with me, and I wished to begin with the Epistle to the Romans. We are reading in it in Greek. He explains it well, with the exception of a few passages which he construes or interprets in a way which does not seem to me in accordance with the spirit of the Greek language. Yet it is

true that the translations into modern languages are very defective. After it we shall read the Epistle to the Hebrews. As we cannot read all, we will read the most difficult ones. I hope next week to spend two or three days at Ischia with Mr. Erskine: he will remain here only a week longer. I cannot express the happiness which I shall feel on leaving Naples. If Vallette will not come in July; if I must wait till November or perhaps longer—O God! I dare not think of it.

"Yet if God, who has no need of time, and to whom it is alike to enlighten and touch a man's heart in days, weeks, or months, is willing to convert me to the Gospel in the short interval which precedes my departure: so that I may be able to believe it with my whole heart, and see in this faith the one thing needful; perhaps it would be better for me to stay at Naples, because my flock is much attached to me, and shows its attachment, in the prospect of my departure, in a way which would make me sorry to leave, if anything would."

"*Naples, May* 25, 1827.—Mr. Erskine has gone to Sorrento for a few days. I am glad that he has left me a few days to breathe, and I have no doubt that he says the same on his part. I allowed myself to be dragged along too fast

by him: there is too great a difference between his mind and mine to allow of the same creed suiting both of us. He judges by feeling, and proves by imagination; consequently his book is a series of comparisons which do not always agree well one with another, besides which comparisons are not reasons. I, on the other hand, quarrel with feeling. I love nothing but what is clear and exact, and I should like to be occupied with mathematics, or natural science, and not with philosophy and religion. For some days, I wished to adopt his views, and I thought that this system of the expiation of men's sins by Jesus Christ, and of conversion taking place without effort in a heart touched by this expiation, might suit me, but I wanted to advance too rapidly; these ideas do not speak to my heart, or, if you so please, do not speak to it *yet*. . . . . But let me not judge hastily; Mr. Erskine may be right. Yet I wish to take time for examination. I am going to study the New Testament diligently in the original."

To Madame Babut.

"*Naples, August* 14, 1827.—My loving and beloved Adèle, A sister who has carried sisterly

affection and Christian love so far as to find consolation in the death of her only child, if God should make use of the rending of her heart to restore peace to mine—such a sister has the first right to be informed without delay of the first steps which God has caused me to take in the way of Christian peace. Therefore without delaying longer than the time necessary to assure myself that what is passing in me is not a movement of my capricious nature, but a work of Him in whom is no shadow of change, I write to give you better news of myself. You will have learnt from my letters that I had made no progress during the last five months. The resolution which I had formed, to pay no more attention to my soul's malady, had only stupefied me, and to such an extent that I could be tolerably at ease without reading the Bible or praying. This stupefaction was dissipated by Mr. Erskine, but he did not succeed in putting anything in place of it. It is true that I desired and strove to leap from my condition into his; but, as I only now perceive, I set about it in the wrong way. Forgetting, as I read the Gospel, that I could neither understand nor receive it, unless God Himself prepared my mind to do so: eager to grasp the whole of it at once, and to be persuaded, at the outset, of those of its doctrines

which were most contrary to my natural ideas; not praying with a firm conviction of my own blindness, nor of the goodness of God; and lastly, attaching too much importance to the teaching of a human being—for these reasons, or because the time which God had chosen for beginning His work on my heart was not yet come, my conversations with Mr. Erskine, my readings, and my prayers, had no further effect than to remove the wish and the power to fall asleep again. My melancholy, therefore, no longer held in check, broke out again after Mr. Erskine's departure as strong and deep as ever, and having now gained a complete victory over me, filled my whole life from the most unimportant outward act to the inmost recesses of my soul. Then it was that seeing, as by a flash of light, that my mind was and always had been in a state of blindness and error which must come to an end before I could have peace; and that so I had no resource but that arising from an *external influence*, I called to mind the promise of the Holy Spirit, and learning at last from necessity that of which the positive declarations of the Gospel had failed to convince me, I believed this promise, *for the first time in my life*, in the only sense in which it could best answer to the wants of my soul, namely, that of an operation, real, external,

supernatural; capable both of giving and removing feelings and thoughts; and exercised upon me by a God who is master of my heart as truly as of nature. Happy is the heart over which He puts forth this ruling power, the more kind in proportion as it is more despotic. But that He may use it the heart must agree, and God would have this first step to come from man, or at least *seem* to come from him; for if one looks well into the matter, one will find that all comes from God, even the very beginning, and the beginning of the beginning: and that He rewards in us nothing but the dispositions which He has put within us, as though His mercy repaid itself.

"This first step I have taken. Renouncing all merit, all strength, all resources of my own, and confessing that I had no claim to His mercy but that of my own misery, I asked of Him His Spirit, to change my spirit. Since that day, which is now more than three weeks ago, I have had no return of melancholy. The reason is, that I was before without God, and depended for happiness on myself, now I have a God who undertakes to make me happy. This is enough for me. I am not yet very happy, nor constantly happy, because the sense which I have of the presence and the love of my God is not

continual, nor lively. Even whilst I am writing to you I am cold, and perhaps a little sad; but this sadness contains nothing of despair: I know too well that God can bring it to an end when He pleases, and that He will do so when necessary. In the meanwhile, I make use of it to exercise patience and trust in Him, and it is at these times that I pray Him most ardently not to allow me to depart from Him, according to His promise in Jeremiah; "I will plant them, and not pluck them up any more."

"I have not attained, either, to a clear knowledge of the truths of the Gospel. I am gaining, in proportion as I think more of God and love Him more, an irresistible conviction that the Gospel is divine, and therefore true: but I do not yet comprehend it, and I have only a glimpse of its fundamental doctrine, Redemption. But I console myself for knowing nothing, by reflecting that I am in the school of God, where everything is taught, to some more slowly, to others more quickly, but to all according as they need it. . . .

"Farewell, my dear Adèle. My love to E. and Scholl. This letter is for them also. I do but now understand the letters which they wrote to me last winter, and yours above all."

The confidence expressed in the above letter, that God would keep him and strengthen him in the faith, was fully justified from this time forward, and to the end of his career. The following Sunday he preached on the text; "God hath shut up all under disobedience,* that He might have mercy upon all." "I see here," said he, "the two fundamental points of Christianity, the misery of man, and the mercy of God." At the end of an outline of this sermon this note occurs; "When has any one seen Almighty God begin and not finish? Thou dost agitate only in order to calm. Thou shakest only in order to establish."

To his Father.

"*Rome, Sept.* 11, 1827.—Dear Father, I have not time to reply in detail to your excellent and loving letter. On the main point you must be well pleased, for you say: 'One or two more letters like that of July 26 and I shall believe that my prayers are answered.' You will have received since through A. a letter which sets forth exactly the state of my mind. It has scarcely changed since then. I have had, I have still, moments of great sadness, but it is not

* Rom. xi. 32, *Rébellion*—Martin and Ostervald.

melancholy. It is a *godly sorrow*, arising from the remembrance of my faults and the sight of my moral misery, *which begins for the first time to weigh heavily on my conscience;* and the sadness will not pass away till I am fully assured, not only in my mind but in my heart, of God's unreserved forgiveness and my complete reconciliation with Him. When I wrote to A., I did not yet apprehend,* as I said to her, the doctrine of redemption. I now begin to apprehend it, by the need which I have of it. I do not think that I felt this before, nor in the same way."

Some time previously Adolphe Monod had obtained from his old college friend, Pastor Vallette, a promise that he would come and take his place at Naples from October 1, 1827. After the change which had taken place in him, he doubted for a moment whether he ought not to prolong his stay in Italy. He decided to the contrary, and returned to France. M. Vallette succeeded him at Naples, and was pastor of that church for fourteen years. He was afterwards called by the Lutheran Church to Paris, where Adolphe Monod met him again at a subsequent date; when he himself became a pastor of the Reformed Church in that city. The remem-

* "Je ne sentais pas encore."

brance of the church in Naples, and of the friends whom he had left there, remained very warmly in the heart of their first pastor.

Returning to France, Adolphe Monod made a short stay with his family, and soon after received a call from the Consistory of the Reformed Church at Lyons, where he had become known by his talents. He preached his trial sermon at Lyons on the 20th of October. The Consistory met at the close of the service and elected him on the spot. He entered on his functions in December 1827 as second pastor, and became President of the Consistory a few months later, in consequence of the retirement of M. Pasche. He found at Lyons an old college friend, M. Charles Barde of Geneva, who had been called to act as suffragan at Lyons for some months, until a French pastor should be nominated. It was not without hesitation that Adolphe Monod undertook this calling, feeling as he did, drawn rather towards the career of a professorship. But no opening in that direction presented itself.

From his Mother.

"*Sunday Morning, Dec.* 29. — In your father's study; the only one up. I bless God, my Adolphe, for the help that He gives you.

May He continue to sustain you, to watch over your health, and to make you happy in the fulfilment of the duties laid upon you.

"You were happily inspired in writing that sermon on preparation which gave us so much pleasure. I would gladly hear it from your mouth to-day, when I am preparing myself for the communion, with a soul, alas! much weighed down by the sadness and discouragement which I feel at the thought of my unworthiness, and of the manner in which my time is spent—in which my whole life has been spent. What need I have of the grace and mercy of my God! I do not despair of it, but I wonder how I dare to reckon upon it, when I think of my coldness, my ingratitude, my forgetfulness during a long life so filled with blessings of every sort, with help of every kind, and so empty of love towards God, of trust in my Saviour, of love towards my fellow-creatures, and of good works. . . . Pray for me, my darling son. I reckon much upon the prayers of my children."

CHAPTER II.

Lyons—Ministry in the Eglise Réformée—Foundation of the Eglise Evangélique.

1828–1836.

Adolphe Monod met with a cordial reception at Lyons. From the time of his arrival there, he formed the acquaintance of several influential persons in the congregation, among whom we must make special mention of Madame Evesque, whose house was the rendezvous of a select circle of friends. Her amiable and refined mind received the Gospel in its fulness; and although allied to several members of the Consistory, she became some years later one of the first and most faithful members of the Evangelical Church.

To his Mother.

"*Lyons, Jan.* 17, 1828.—This week I have had the pleasure of making acquaintance with the Baroness Pelet. She spent two days here,

and in the course of them I met her twice at dinner, owing to the kindness of her cousins, Madame Evesque and Madame de Villas. I was exceedingly pleased with her, but could not converse with her as freely as I should have liked, owing to the presence of several persons, as to whom I doubted whether the religious subjects on which I could have wished to hear Madame Pelet speak would please them equally. On Wednesday, after dinner, a discussion arose between Madame Pelet and Monsieur T——, a Protestant, but an unbeliever of the school of Voltaire and the philosophers, a man of distinguished qualities both of mind and of heart. Madame Pelet would only consider the question in one point of view: that of the fruits of Christianity as compared with those of unbelief. She spoke admirably on the peace, the steady tranquillity, the steadfastness, the love, which are produced in the heart by the sense of God's love manifested in our reconciliation with Him by Jesus Christ. When Monsieur T——, in his turn, spoke eloquently on the strength of mind which, as he said, might be as well, or better, infused into the heart by the doctrines of natural religion, the perfections which reason acknowledges in God, and the immortality of the soul, Madame Pelet interrupted him from

time to time, saying, How cold that is! how icy that is in comparison! and said it in a tone of deep feeling which proved to me, better than any reasoning, the truth and the power of the doctrine of the Gospel.

"When I saw that the discussion was flagging, I took it up with Monsieur T—— in another point of view. Monsieur T—— had scarcely said more than a few words in reply, when he got up, and so broke off the conversation. I was sorry for it, because I should have liked to go further into the question, especially as several persons were listening, to whom the setting forth of the evidences of Christianity might have been useful. These ladies said that he changed the subject, because he felt that he had the weaker side; I don't know whether it were so: but if so, it was easy to see that Madame Pelet's arguments, founded on feeling and experience, shook him more than my cold reasoning. I shall often meet Monsieur T—— and some other literary men on Saturdays at Madame Evesque's. It is one of the most interesting gatherings at Lyons."

The Baroness Pelet had formed, with some of her female friends in Paris, both Protestant and Catholic, a little association for the purpose of

promoting the circulation of the Bible. These ladies often asked the advice of Adolphe Monod, who, on his side, took a warm interest in their work, which he wished to see imitated at Lyons. One of them, a Catholic, addressed to him a remarkable letter, which we cannot help transcribing for the edification of the reader. It would certainly do honour to more than one Protestant mother.

"*Paris, March* 13, 1828.—A thousand thanks for the letter which I have received from you. . . I should have answered it sooner but for sorrowful domestic occupations due to a painful loss which we have sustained, yet one that was attended by much blessing. You will remember, perhaps, that I spoke to you in our last conversation of my father-in-law, seventy years of age, who for more than two years past had united in prayer with myself and my children. I told you then that I saw him to be taking every day more delight in this prayer, and in the reading of a chapter of God's Word, with which we concluded. This good father was called away last month. He witnessed the approach of death with a confidence in his Saviour, and a Christian humility, which did not fail. His last utterances were the invoca-

tion of blessing on his children, and prayers full of peace offered to God through Jesus Christ. I tell you these particulars, sir, as to a brother in our good Saviour.

"When I had the pleasure of meeting you at N——, I was in a state of inexpressible confusion: strongly bound in the chain of sin, yet loving God and seeking Him; more under the impulse of instinct than of steady conviction. From that time the reading of the Word was to me a strange pleasure, truly *strange* on account of my inconsistency. From that time I believed that it was right to give *the whole Bible* to every one; and by the grace of God I did give it to my children. No word of God can be hurtful; doubt and *prudence* in this matter seem to me a want of faith. The only commentary, as well as the only preparation, is prayer. This point being settled, nothing prevented me from giving the whole Bible to those whom God has entrusted to my guidance. I have done so with my daughters, with this condition only: 'You must never ask questions of any but myself respecting passages which may surprise you. Never talk about them with children; it is the holy ark; you must not touch it in play, nor in a spirit of human curiosity. When you want the explanation of a passage for your Christian

instruction, pray, and God Himself will explain it; for He has promised and He is faithful. When you are in doubt, if you want an explanation for reasons of duty or of curiosity, come to me, whom God has given you for your mother, and I will tell you.' . . . In this way, my eldest daughter, who is seventeen years old, has had the entire Bible of De Sacy in her hands since she knew how to read. She delights in it. She has several times said to me, 'I do not know any pleasure so great as that of reading the Bible.' . . . . This question so often arises among mothers, and seems to me so important, that I should think myself blamable were I not to bear my testimony on behalf of this reply; '*Yes, all the Word of God is necessary.*'

"I return to your inquiry, whether we distribute both the Old and the New Testaments. No, sir, we give only the New Testament, because we are sure that the clergy would otherwise oppose our distribution; and that which would not, I trust, restrain us from the fulfilment of a special duty, such as the education of our children, ought, I think, to restrain us in a work of charity, which we should conduct with caution, in order that it may be extended as widely as possible. If it were no longer neces-

sary to use this caution, I, for my part, at least, would distribute the entire Bible.

"All our friends, and especially Madame de Broglie, beg to be kindly remembered to you, and remembered in your prayers."

The gospel preaching of Adolphe Monod soon gathered round him some pious persons who had formed a separate congregation, but who were quite ready to accept the ministry of an evangelical pastor, if they found one in the National Church.* A letter, dated June 1828, says, "the ministry of Adolphe has already borne precious fruit: it has brought to an end the separation at Lyons. The separatist minister

* The Eglise Réformée, to which the great majority of French Protestants belong, was first formed into an organic body in the year 1559, when the representatives of eleven congregations met secretly in Paris at the risk of their lives, and drew up a Confession of Faith and a Code of Discipline. The former was very nearly, if not entirely, the same as that afterwards adopted at the Synod of La Rochelle in 1571, which was again, at the Synod of Paris in 1872, declared to be the Standard of Faith for the French Reformed Church. The Protestant religion was the object of almost unceasing persecution in France from the first outbreak of the Reformation, until, in 1589, the political necessities of Henry III. led him to seek the alliance of the Huguenots. In 1598 Henry IV. granted toleration to the Protestants by the Edict of Nantes. This was revoked by Louis XIV. in 1685, and Protestantism was again totally prescribed until 1787, when toleration was restored by an edict of Louis XVI., in accordance with a motion of the Assembly of Notables. In 1802 Napoleon,

came to him, spoke in the kindest manner, and said that he was going to give up the service which he held at the time of the preaching; and that it would be a pleasure to him to be one of his hearers."

Yet this impression was by no means general: and he soon began to perceive that his preaching was beginning to create some alarm, especially in the Consistory. He writes:—

"The Consistory treated me at first with a marked kindness and regard which its after-proceedings have not made me forget. It was but lately that my mind had been opened to the meaning of the Scripture, and that I had seen the truth of what is called orthodox doctrine. My religious opinions were still imperfectly enlightened and settled: and my earlier sermons were of a corresponding sort. It was not till February, 1828, that I, for the first time, set forth clearly the way of salvation in two sermons which I have since printed under the titles, '*Man's Misery*,' and '*God's Mercy*.' From that date my preaching, following in the track of my personal convictions, became more and more

as First Consul, proclaimed religious *equality*, and in the same year he endowed the Reformed Church from the public funds. With this state-endowment he also instituted state-control of a very practical and extensive kind, as the following pages will show. (Note by translator.)

clear and decided in its agreement with the Scriptures, and with the Confession of Faith. And from that time I could see that it began to displease and disturb the Consistory."

In September, 1828, he was obliged to ask a month's leave of absence on account of his health, and this time not having sufficed for his recovery, the Consistory granted an extension of it. It was during this absence that debates arose within the Consistory, which were to end in his deposition. We will not dwell at length upon the history of this proceeding: we would rather refer the reader to the narrative written by Adolphe Monod himself, which circumstances obliged his family to publish after his death. We do not, without reluctance, bring up again the remembrance of these long-past events. Yet this deposition was an occurrence of such importance in the life of Adolphe Monod, that it would be a sort of affectation to pass it by in silence. Men pass away, but principles remain, and "the Word of the Lord endureth for ever." We will speak of these transactions without bitterness; he himself felt none, glad as he was to see that the men who were most opposed to him in the Consistory regarded him not only with esteem but with affection.

Within the first twelvemonth of his abode at Lyons, taking into account the difficulties and the opposition which he perceived to be gathering strength around him, Adolphe Monod again hesitated between the pastoral office and the position of a professor, for which he always had thought himself better fitted. He persevered, however, in his ministry; preached in the National Church till his deposition was confirmed in March, 1832; and after that, was detained at Lyons by the urgent desire of the evangelical members of the congregation till 1836. The church afterwards known as the *Eglise Evangélique de Lyon*, was formed at this time under his care.

Nothing will better show the state of Adolphe Monod's mind, when the opposition of the Consistory began to show itself, than some fragments of his private journal.

"*January* 1, 1828.—When I compare what I was at the commencement of the year 1827 with what I am at the close of it, I cannot find words to express my gratitude for the past, or my confidence for the future. O God, who art love, I beseech Thee, by the favours which Thou hast already granted me, to bless me during the year which is beginning. Bless me as a Christian,

and as a minister; and make me to grow, and make my flock by means of me to grow, in the knowledge and love of Thyself."

"*April* 26.—O my God, in accepting this post at Lyons, I did not so much accept the call of the Consistory as Thine. In calling me Thou didst pledge Thyself to give me all that I needed to perform the duties of a faithful pastor. May Thy Spirit guide my spirit in the plan that I mark out for myself; so that I may be able to say from hour to hour, 'It is God's will that I should do this, or do that.' O my God, humble me, prove me, chasten me, but hear me!"

"*July* 13.—O my God, I would consecrate to Thee this my life, which I owe to Thee twice over, in that Thou gavest it to me in 1802, and didst save it in 1827. I offer myself therefore to Thee, such as I am, this day: without suffering myself to be tormented by the thought of what is wanting in my physical strength, my knowledge, my abilities, my faith, or my love. I let alone the past; Thou hast blotted it out by the blood of Thy Son, and my repentance, by compelling me to turn to Him, has become the source of my peace. . . Assign to me the place that Thou wilt, and give me all that is necessary to fill that place. Satisfied and free from regret or fear, I would make it henceforth my food to

do Thy will. It is for Thee alone to make in me so great and wonderful a change, but since Thou hast begun it I know that Thou wilt finish it.

"Thou hast shown me, O my Father, the cause of my regrets, and of my mournful looking back to my lost time, to the violation of Thy law, neglected faculties, and buried talents. It is that I do not believe my sins, all my sins, to be entirely blotted out, really blotted out, as really as though they had never existed. Give me full peace through the blood of the cross. It is, moreover, because I am self-seeking and not seeking Thee alone. Give me a single eye directed towards Thyself. Once more, it is because I do not know how much Thou canst accomplish for me and in me. Give me entire confidence in Thy power and Thy goodness, and in Thy Spirit who can do infinitely more than I think or imagine. But above all, give me peace through the blood of Thy Cross."

"*July* 16.—O my God, may I listen to none, look to none, consult none but Thyself. Take away from me the spirit of a slave, and give me the spirit of a child. Give me each day my daily bread, my daily task, my daily thoughts, my daily progress."

"*August* 8.—I find myself in a difficulty as

great as that of the week preceding July 28. I have to preach the day after to-morrow, at the installation of Martin, and my thoughts are still quite torpid and confused. . . . O my God and my Saviour, I am not discouraged. I remember what Thou hast done for me on former occasions, and I look to Thee. Thou wouldest no doubt call into exercise my faith, and I bless Thee for it. I thank Thee for the privilege of proclaiming Thy truth next Sunday. For Thy mercy's sake, and in the name of Thy Son Jesus Christ, make me in this discourse to seek only Thy glory, and to glorify Thee."

"*October* 20.—The less that the remembrance of my sins is able to awaken terror in my soul, the more it awakens sorrow and humiliation: the less it avails to disturb my peace with God, the more it avails to disturb my peace with myself. The more we are assured that God has forgiven us fully, the less we can forgive ourselves.

"Far from our becoming lax in the observance of Jesus Christ's commandments, by believing that He has already expiated all our sins; it is only this belief which can effectually stir us up to keep them."

"*November* 9.—A ship is driven into port by a storm. There, although there is no longer any

trouble without, there is within, because it is shattered by the tempest. Such is my history. My conversion has been a shipwreck, and my vessel is still shattered, and makes slow way within the port, yet it is in the port; thanks to my God, and my Saviour."

"*March* 28.—How can I bring this multitude to taste the Gospel; and draw this people, which is so great, to Thee? I have but one means; namely, to be weak like the Apostles, that Thou mayest be as strong in me as Thou wast in them. . . . Give me, O my God, a love for all, as Jesus Christ loved me perfectly when I was a sinner, and an enemy to Him."

"*June* 7.—M. said to a member of the Consistory, 'You will not find it easy to show M. Monod that what he preaches is not according to the Bible;' and P. replied naïvely, 'We shall take good care not to attempt it, we should be beaten.' 'But you are taking on yourselves an immense responsibility.'—'Yes, and our position is therefore much more critical than yours.'"

We have here to mention an important event in the private life of Adolphe Monod, which coincided with the beginning of his ecclesiastical difficulties; namely, his marriage. Miss Hannah Honyman belonged to a respectable Scotch family,

which had settled in Lyons after the troubles of 1814–15, and which Adolphe Monod was called to visit in his pastoral capacity, at a time when God brought upon them great and repeated trials. Miss Honyman, who of a family of four children remained alone with her mother, united a noble character and a sincere and enlightened piety to the excellent education which she had received. In those years of trial and sorrow, she proved herself, by the tenderness of her affection, the steadfastness of her faith, and her modest and quiet activity, to be that strong-hearted * woman of whom the Scripture says, that "the heart of her husband trusts in her." To the end of her husband's life, she was the faithful and devoted companion of his ministry, the friend of the poor, the feeble, the prisoner, in short, of all those who could not repay her. Simplicity was a marked feature in her character. She survived her husband twelve years. Like him, she was called to glorify God in sickness and suffering; and her last days were full of serenity and peace. "Her children rise up and call her blessed."

The marriage took place, September 2d, 1829. The wedding tour of Monsr. and Madame A. Monod consisted of an excursion of a few days

* "Femme forte." "Virtuous woman" in the English version. Prov. xxxi. 10.

in Dauphiné. An episode connected with this journey is interesting, as a manifestation of the ardent zeal for the conversion of those around him by which Adolphe Monod was animated. Their stay at Vienne happened to coincide with the return of General Lafayette, to whom Adolphe Monod addressed the following letter :—

"*General*—My curiosity to see a man whose celebrity (humanly speaking) has been so well earned as yours, made me mingle with the crowd which assembled to witness your entrance to this town. As I saw the honours which you are receiving, and remembered those which you have received elsewhere, a feeling was awakened within me, in which I was doubtless singular ; namely, that of fear lest your glory should hide from your sight eternal happiness ; which alone is worthy to be sought by beings who are not sure that they have a day to live. I feared lest, disposed as we all are to pride, so much glory might perhaps lift you up greatly, and thus close against you the entrance of the kingdom of Jesus Christ, which is for the humble only. Impressed with this thought, and urged by the interest which a Christian takes in the welfare of others, I felt a wish that some one should point out to you what, according to God's word, you need to do in order that you may secure eternal life.

And seeing no likelihood that any one else would undertake this task, I thought that it might be God's will that I should do so myself, and I am prepared to do it. If you will grant me a hearing, I will be at your service to meet you at any place that you may name to-morrow morning, at whatever time would suit you between eight and ten o'clock. I only ask for a quarter of an hour, or even less, if that is too much.

"The bearer of this note will bring me your reply, if you send me one. If you grant me an interview, I pray God that our conversation may be guided in such a manner that you may find in it the beginning of Christian peace. If you are not willing to see me, I will still pray for you, and will hope that it may please Him, now or hereafter, to enlighten you for your soul's salvation."

He received the following reply :—

"*Vienne, Sept.* 5, 1829.—My short stay at Vienne, and the obligations laid upon me by the kindness which I have met with here, prevent me, sir, from having the advantage of an interview with you. I am not the less grateful for your counsel and your good wishes, which agree with those which I have several times received in the course of my journey in America, from worthy persons who were of your religious views.

I shall have pleasure in receiving a letter containing what you wished to say to me.—Accept the assurance of my esteem, LA FAYETTE."

Some days before his marriage, Adolphe Monod had addressed the following letter to his friend, Pastor Vallette, who had taken his place at Naples :—

"*Lyons, August* 18, 1829.—.... The following is a brief narrative of my own history, and that of my church, since I last wrote. I returned from my long holiday last January. The 14th of February I asked leave of the Consistory to engage a suffragan at my own cost. This was granted ; but I had to choose one, and then submit my choice to the approval of the Consistory. The 19th of April (Easter-day) I preached a sermon, in which I showed that no one can die in peace, until he believes in free pardon through the blood of Jesus Christ. This sermon gave great offence, especially to the Consistory. On the 24th I proposed a suffragan to the Consistory. He was rejected, as well as any other who should hold my views. I therefore resigned myself to work alone. On the 17th of May I preached on Romans vi. 1, and showed that, far from good works being hindered by faith, not a single good work is possible with a soul which

has not believed in free salvation by Jesus Christ. This sermon gave even more offence than the other. On May 30th the Consistory met and decided to send me a deputation to request that I would alter my preaching and my conduct. I was waited upon by the delegates on June 2d, and having asked them to explain the nature of the change desired, which was that I should preach and act as though I did not believe in free salvation, I replied that I could not do so. On the 5th of June the Consistory decided that my presence in the Church was doing harm, and that I should be requested to resign: though not until a hearing had been given me—in accordance with my demand.

"I spoke in my defence on the 20th, and in the first place showed that they could not call upon me to resign, except it were proved that I was not fulfilling the duties of my ministry; which I challenged them to prove. Secondly, I answered the charges which had been brought against me, of which I acknowledged some to be well founded, and promised to profit by them, but showed that the rest were unjust. On the 25th the Consistory, without referring to my sermon, which it could not refute, wrote to desire my resignation. I refused, also in writing, on July 1st, and left for Paris the same day. I

returned here last week. During my absence the Consistory has taken away my catechumens, and requested M. to instruct them. They have besides written to my father, and begged him to urge me to give in my resignation; but I did not think it right to surrender what I believe to be God's will, to my father's influence, any more than to the authority of the Consistory; so that this device also failed. They have got but one means left; namely, to call for my deposition by the Government. But as they have nothing but my views to allege against me, they will not succeed.

"It is a sad state of affairs in one sense, yet a happy one in this sense; that this very opposition proves that the Lord has enabled me to touch the sore place—that the church of Lyons is not altogether dead, but is coming to life again. Souls have been converted since my arrival at Lyons, and some of them by my ministry. We have some zealous and experienced Christians, and we are looking to the Lord for great blessings on this church.

"As for myself, how have I stirred up this opposition? Is there any fault on my part? Perhaps my animation, my energy, which sometimes goes beyond the limits of gentleness in my preaching, especially when preaching extempore,

as I almost always do; something of determination, of austerity, in my voice and manner; my miseries in short; have contributed to this irritation. But this part of the cause is very small. And the great and almost only reason of the opposition is the distinctness and boldness with which the Lord enables me to proclaim salvation by the cross: which seems madness to these hearers, of whom almost all are worldly. . . . . It appears to me that the Lord is bearing witness to my fidelity, by the blessing which he bestows on my ministry, and likewise by the very trials which He makes me encounter in it: for He has granted me 'not only to believe on Him, but also to suffer for His sake.' Yet I do not mean to say that I will not set myself to gain that which I most want; gentleness, unction, and evangelical tenderness. I feel a great want of these qualities, and not only of them but of all the qualities of a minister of Christ."

The opposition continued to increase. Adolphe Monod wrote in the month of November:

"During the first days of this month, grieved, and nearly overwhelmed, by the daily trial of the opposition of the Consistory of the flock and my colleagues, informed moreover that there was some softening, fearing lest I should myself have

been wanting in gentleness, I sought a restoration of good-will, both in regard to the flock, by making some visits with my wife, and yet more in regard to my colleagues. These advances were received with joy, and with demonstrations of pleasure which I thought were sincere : but this scheme of reconciliation was not to last.

" A fortnight ago I began to perceive that the opposition was growing stronger than ever. To the false reports which are commonly circulated against me new ones are added ; that I have visions of angels ; that I am in the pay of England, &c. On Tuesday I learnt in a Christian family that a petition requesting my dismissal is being carried from house to house. It had then forty signatures, and more have been added. . . . . What will come of it ? If a hundred signatures or more can be gained (and I think that they can), and if the Consistory sends this petition, enclosed in one of its own, to call for my deposition by Cuvier, can one hope that he will refuse it, opposed as he is to all divisions ? I saw him when at Paris, my father took me to call upon him. My father first spoke alone with him on what was taking place at Lyons, and then he called me. Cuvier said to me, 'I have received no information. I will only say to you what I say to everybody. Avoid everything

which may create divisions.'—'I wish to do so, Monsieur le Baron, but within the limits, be it understood, which are allowed by conscience and the Gospel.'—'Quite so, there is no rule without exception; but do what you can for peace.'"*

To his brother Frederic.

"*Lyons, Dec.* 23, 1829.—I must bear witness that the Lord has made me to walk by faith and renounce my own will. I prayed, and having never doubted that He had called me here, and would still keep me here, I said to myself: 'Either the Lord will remove me; and then He will give me to see clearly His will in my removal; or else He will have me to stay; and then He will supply all that I need, not only in the Gospel, but also in my temporal affairs.'

"One thing more particularly strikes me. It seems certain to me that the majority of the flock reject me. I have no reason to believe that there are more than forty or fifty persons at most who are avowedly on the side of the

* Cuvier, the illustrious naturalist, was a Protestant, and in 1822 was made Grand Master of the Faculties of Protestant Theology. "This appointment associated him with the University, and gave him the superintendence, not only of the religious but of the civil and political, rights of his own creed." (Note by Translator.)

Gospel. Of those who are well disposed towards the Gospel, and friendly towards myself, and who for the one or the other of these reasons wish me to stay, I cannot say what the number may be; but I think that it is not considerable. Under these circumstances, I do not think that the Minister can refuse to depose me, nor ought, perhaps, to do so. And, were he to refuse, my remaining here, despite of the Consistory and the congregation, would be not only painful to flesh and blood (which I ought not to consider), but also, as it seems to me, more likely to injure the cause of truth than to advance it. Perhaps the Lord has accomplished at Lyons all that He intended to do by my means, and is preparing new labourers for Himself in this place, and for me a new field of work.

"In this state of uncertainty I go to the Lord in the first place, and say to Him continually, and I hope sincerely, 'Teach me to do thy will, for Thou art my God. Cause me to know the way wherein I shall walk, for I lift up my soul unto Thee' (Ps. cxliii.) In the next place, I have recourse to the prayers and the advice of Christians who are wiser and more experienced than myself, and who can judge the more soundly as to my position, from not being implicated in it themselves."

Another path seemed to open before him some months later: the chair of Moral Theology and Sacred Rhetoric in the Theological College of Montauban, being vacated by the death of M. Frossard, January 3, 1830. The preceding letters account for the fact that Adolphe Monod, yielding to the advice of his father and several of his friends, and supported likewise by twenty-seven Consistories, petitioned for a dispensation of the age required for a nomination to the Professorship, and resolved to offer himself as a candidate for the vacant chair.

He set off, therefore, for Montauban, and wrote from Toulouse on June the 18th, little suspecting how matters were preparing for the competition. The letter is interesting, because it brings to light the beginning of his intercourse with the Messrs. Courtois of Toulouse, who became to him such faithful friends:—

"I expected to find in the south of France a beautiful country, well watered and hilly. I was much deceived. Everywhere I find a flat country with nothing picturesque in it: no abundance of water, nor fine trees. I have not seen a single landscape as beautiful as those which we see on the road from Lyons to Mazet. And from Avignon to Montpellier all is dry. After leaving the department of the Hérault,

and as you approach Toulouse, the country is rich and well cultivated. Living is not dear. Formerly this fine district wanted means of transport. Men who were well-to-do, or even rich, in land and in produce of all sorts, but unable to export their products, presented the singular contrast of abundance in some things and scarcity in others. Noblemen, who gave splendid dinners and hunting parties, where everything was lavishly plentiful, were but indifferently dressed, because they had abundance of everything but money. To supply this want, the Canal of Languedoc was made in the reign of Louis XIV. It goes from Toulouse to Beziers, and extends to the sea near Agde. It renders immense service to the country.

"The Consistory of Toulouse contains very few pious members, but the remainder are not opposed. The congregation in general is deficient in piety. S. thinks that they want an opposition. There is one very interesting family of the name of Courtois. It consists of the father, an elderly man, of his wife, an English woman, who is deeply pious, and of three sons, who are following their mother's steps, and of whom the eldest is already a very advanced Christian. These young men lose no opportunity of proclaiming the good news. If any one communicates with

them on matters of business, one of them will have a word with him on the more important matter of salvation. If there is any one sick, they go to visit him. If they hear that a Protestant, even one who is entirely unknown to them, does not attend public worship, they go to urge him to do so. On Sundays, from six in the morning till the time of Divine service, they go from house to house, wherever they can expound the Word of God.

"As their family is one of the first in the town in point of wealth and credit, people will bear with more from them than they would from others, and their example carries much weight with it. These men are more faithful than we."

The nomination at Montauban was to take place by voting. The opening of the election, originally fixed for June 21, had been adjourned to the 23d. The two candidates, Messrs. Poupot and Adolphe Monod, were either arrived at Montauban or on their way, when three members of the electoral body wrote to M. Cuvier that the motives which led them to set aside M. Monod on the 28th of April, namely, the troubles which he had caused at Lyons, existed still; and that they had therefore reasons for rejecting M. Monod, independently of his abili-

ties or literary qualifications. The Minister, in reply, issued an order declaring the election which was to have taken place at Montauban to be indefinitely adjourned. It never took place either at Montauban or elsewhere. The chair of Moral Theology remained vacant four years. On the 31st of December 1833, an order, signed by M. Guizot, appointed M. Jalaguier, pastor at Sancerre, to be lecturer on Morality. Afterwards, M. Jalaguier having been made Professor of Dogmatic Theology on April 19, 1836, an order of August 17 in the same year, issued by Baron Pelet de la Lozère, appointed Adolphe Monod provisionally to be Lecturer on Moral Theology of the Protestant University of Montauban.

Returning to Lyons, Adolphe Monod resumed quietly, so far as he was allowed, the functions of his ministry.

"You know," he writes to one of his brothers, "that I have established a new service for the exposition of God's Word. I wished to hold it at the church, but the Consistory was opposed; so I hold it at my own house, and the Lord has blessed it wonderfully. One evening I had more than 120 hearers; generally there are from 80 to 100."

Under these circumstances the idea of separa-

tion occurred to him more than once. But he thought that the path of fidelity was to hold on his way, as long as he was allowed to do so, and to wait for a solution of the difficulty, rather than to precipitate it.

To M. Gaussen.

"*Lyons, Jan.* 22, 1831.—As to separation, it is true that I have more than once been doubtful what I ought to do, but as yet I have not been seriously troubled with the question. Judging by the letter of Scripture and the example of the primitive Church, I should be disposed to separate. Certainly, neither the church of Jerusalem nor that of Corinth was organised like the church of Lyons. Nor do I feel any longer an entire liberty in administering the communion to the first comer. I fear lest I should thus partake in another man's sins, and give the Lord's blood rashly.

"I hardly think that St. Paul could have endured my position. With respect to the preaching of the Gospel, are you aware to what an extent the Consistory can fetter me? It is true that once in every three weeks I can proclaim the message of eternal life to a congregation

numbering from 1000 to 1200 persons. I have also a dozen catechumens under instruction, and I give a lesson once a week to a few children. It is true, moreover, that on Sundays, at my own house, I give an exposition of Holy Scripture, which the Lord is visibly blessing. But I cannot begin new services in the church, nor preach more frequently, nor give religious instruction in the schools. . . . If separated, that is to say, free, could I not carry out the Lord's will more vigorously and extensively? These considerations sometimes occupy my thoughts. But there is much, I know, to set against them. In this state of things I think that I ought to stay where I am, according to the precept in 1 Cor. vii. 17. To sum the matter up, it is for God, as you say, to make a way for me."

Meanwhile the state of affairs became more and more strained, and the opposition more violent. On March 20th, Adolphe Monod preached a sermon which some weeks later was to be the stated reason of his deposition. And on the 14th of April he read to the Consistory a proposal relating to the re-establishment of discipline in the Lord's Supper, which formed a second allegation. It was some weeks before Whit-Sunday. Under these circumstances he

did not feel himself at liberty to administer the Lord's Supper.

"*May* 19.—O my God! I cannot, Thou knowest, give the Lord's Supper on Sunday in the midst of this confusion. I thank Thee that Thou hast enlightened me on this point. Thou wilt enlighten me also on the rest. Oh, show me now how to perform that which Thou hast commanded me. Give me, Lord, a clear view of Thy will. Thou art the light of the world. I follow Thee. I shall not walk in darkness.

"What shall I say to the Consistory? I asked of them the observation of the order established by the Scripture, and confirmed by the French Reformed Church, for the administration of the Lord's Supper. The Consistory, in reply to my proposal, passed to the order of the day; and made of it a ground for accusing me to the Government. Under these circumstances I shall not administer the Lord's Supper on Whit-Sunday."

In June he took a journey to Paris to visit his family.

"*Paris, June* 7, 1831.—My heart is full of gratitude and joy at the temporal and spiritual

blessings which God is shedding on our family. I found all my circle well. My father and mother do not seem to me at all altered. All their grandchildren are each prettier than the rest, and are in the best health. I arrived at nine o'clock and found the family at breakfast. My mother took me all over the house. Frederic had been ill for some days with a cold. Let us pray for him. His life is precious for the Lord's service.

"My mother is well. So also are B. and H. V. God be praised a thousand times for it. Oh, with what love, what faith, ought we to pray that the extraordinary blessings bestowed by God on this family may extend to the whole of it without exception, and that they may all receive eternal life."

"*June* 18.—I am going to preach this morning, not at the Oratoire but in one of the chapels, for Audebez. I was not inclined to preach, and at first refused; but was so strongly urged that I thought I should be wanting in simplicity if I persisted in refusing.

"I have received a letter from the Minister. He maintains that the order issued, May 21, is not irregular nor illegal, and advises me to submit to it until the Government has decided respecting my deposition.

"'Be things as they may, the Lord is good to Israel.' The letter of the Minister leaves no doubt in my mind that my deposition is confirmed. The God of our deliverance will not forsake us, nor any of His children; no, not one of them."

In the month of October, 1831, the little separated community begged Adolphe Monod to become their pastor. The call was addressed to him in a letter of which we give a few sentences.

The Church of God in Christ at Lyons to its beloved brother, Adolphe Monod.

"*Lyons, Oct.* 19, 1831.—The whole church being convened yesterday for a special assembly, one of us proposed that you should be requested to become our pastor in the ways of the Lord. This proposal was unanimously adopted. A weighty consideration for you, as for us, is that of the advancement of the kingdom of God at Lyons. We know that it has long occupied your thoughts, and the circumstances which have lately transpired make it evident. Therefore, without taking into account the bonds which still keep you at a distance from us, we

are persuaded that if you agree to our request, you will be a blessed instrument of gathering together all the children of God who are still scattered abroad in this place.

"Although we know that your views as to church government differ from ours, this has not for a moment hindered us in making our request, since we are persuaded that this divergence of opinion will be lost in the spirit of love."

Notwithstanding all that was painful in waiting so long for a solution of the difficulty, Adolphe Monod was not willing to take any decisive step until his sentence of dismissal was passed. This state of uncertainty lasted some months longer. We give a few passages from his diary at this period:—

"*August* 14.—I was struck in reading the 17th chapter of the 'Pilgrim's Progress.' I recognised myself in Littlefaith. Faintheart, Mistrust, and Guilt have fallen upon me, and left me half-dead. I must call to my help Energy, Trust, and Good-conscience, and I shall be delivered. 'I am afflicted and miserable.'" *

"*August* 25.—Lord, teach me to be towards my servants what Thou art towards us: kind,

* Psalm xl. 17. French version.

their equal before Thee, seeking their good; yet their master, and requiring of them respect and obedience, in order that thy word may be obeyed by them and by me."

"*Sunday, December* 4.—Prayer is to the soul what breathing is to the body. When we have lost breath, we breathe intentionally and strongly; but in our ordinary condition we breathe without thinking of it, and without effort. So with the soul; when it has lost the perception and the sight of God, we go upon our knees, we cry to God: this is praying at intervals. But in his ordinary state a man ought constantly to pray, to seek after God, and to do all as in His presence and for His glory. This is praying without ceasing."

"*Sunday Evening, December* 11.—The Lord has kept me to-day in His peace. I am strengthened in the persuasion that the main strength of my life ought to be employed in the active duties of the pastorate: in going from place to place at Lyons, exhorting, converting,* consoling, praying, expounding the Word: either to the unconverted who are willing to hear me, or to the children of God."

* James v. 19, 20.

To Madame Evesque.

"*Lyons, January* 28, 1832.—Dear Madame, and our excellent sister in Jesus Christ, ... Your letters not only give us pleasure, but do us good and lead us to pray for you. The ways of God become ever more manifest. He is going, I doubt not, to make a great separation of His children, for the purpose of sanctifying them, of furthering His kingdom in their hearts without hindrance, and of giving up the worldly to the helplessness of their own wisdom and their own strength. How clearly does God make us see the truth of His Word as to the natural corruption of man, and what goodness, what incredible mercy has He shown in bringing us out of this present world and changing our hearts. Glory be to Him, and confusion of face to ourselves.

"I receive with gratitude your sisterly exhortation to more gentleness in the exercise of my ministry. To you who understand me, and who will not see in this confession a retractation of the truth of God which I have preached, I have not hesitation in saying; it is true. I have reason to humble myself before God for having wanted that love which believes all

things and hopes all things, and which leads the good shepherd to give his life for the sheep. I will not say that I have no love for souls. God has put the beginning of it in my heart, and it is for the sake of saving souls that I have continued in a position so contrary to my own liking: but I feel that I am weak in love, as well as in firmness of faith, in patience and in fidelity."

On the 10th of April he at last received from the secretary of the Consistory a notice of the decree of deposition, with a letter explaining that the Consistory had relied on the Prefect to make this communication.

To his brother Frederic.

"*Lyons, April* 12, 1832.—We have been grieved to hear that you have been suffering again. You have been much tried in your health this long time; may God strengthen you for His service, if He thinks fit to do so. I have had, however, an example lately set before me which shows that our weakness is often our strength. I speak of the excellent Gouthier, who spent two days here. Who is more feeble? But who is stronger? Not to speak of his

excellent writings, how precious is his conversation! It is scanty and brief; but, in consequence of his retirement and his sufferings, living in prayer almost without interruption, delivered from many passions which still trouble us; and, as it were, already seated in heavenly places with Jesus Christ; he has such a spiritual view of things, that a few words from him often give me more instruction than many sermons. I have no counsellor who is more useful to me. . . .

"Blanc has advised me to write to the Minister begging him to let me know the reasons of his decision, and especially whether they are founded on my conduct or my doctrine. What do you think of it? I confess that I do not see plainly the use of this step. I do not wish to prolong the quarrel without necessity, but would rather hasten to give the children of God the benefit of my liberty, and consecrate myself entirely to the formation and building up of the Church, and to the preaching of God's Word.

"Do you suppose that there will be any opposition on the part of the Government? Would not a very open procedure be the best way of preventing it? as, for example, a protest addressed to the Minister, stating that by his

decision he constrains the members of the French Reformed Church to form an independent Church. I do not know why I have a presentiment that if we open a chapel, properly so called, we shall be restrained. The Consistory are concerned in the matter, and we have just seen what power they have over the mind of the Government."

Two calls offered themselves to Adolphe Monod at the time of his official dismissal. One, which he had already received for the first time the preceding year; namely, to be professor in the Divinity School at Geneva; the other, to be preacher in the Oratoire Evangélique at Lausanne. Each of these positions, especially the former, must have had great attractions for him. The letter containing his reply to the Société Evangélique of Geneva shows what was then his position, and how he viewed it himself:—

"Lyons, *April* 13, 1832.

"Gentlemen, and honoured brethren in Jesus Christ,—Grace and peace be multiplied to you. May the Spirit of power, of love, and of a sound mind rest upon the excellent work which you have undertaken in faith for the glory of Christ's name.

"I wished at first to write to you when I first heard of my dismissal, but I thought that I ought to wait until the notice of it was delivered in an official form. It was not till the 10th of this month that I received a communication informing me of the act of my dismissal. It is a Royal Order couched in the following terms :—

"'Louis Philippe, &c. Taking into account the deliberation of the Consistory of Lyons of April 15, 1831, leading to the dismissal of M. Adolphe Monod, pastor of that Consistorial church : likewise the subsequent demands of the aforesaid body : likewise the memorials drawn up by M. Monod in reply : likewise the letters of the Prefect of the Rhone, especially that bearing the date of the 12th of January last : likewise the 25th article of the law of the 18th of Germinal, year X.,* we have, acting upon the report of our Minister of State of the department of Justice and of Public Worship, ordained, and do ordain as follows :—

"'Art. 1. The dismissal of M. Adolphe Monod, pastor of the Reformed Church of Lyons, decreed by the Consistory in its session of April 15, 1831, is approved.

* April 7, 1802. The law by which Napoleon I. established and organised the Reformed Church and Lutheran Church in France.

"'Art. 2. Our Minister of State, &c., is charged with the execution, &c.

'PARIS, *March* 19, 1832.

(Signed) LOUIS PHILIPPE.
MONTALIVET.
CUVIER.

'A true copy.

'GASPARIN, Prefect of the Rhone.' *

"You will observe that no allegations are stated in the order. The Government has thus escaped all mention of reasons, although the text of the law states that the Consistory shall present the reasons for deposition to the Government, which shall either approve or reject them. By this form of proceeding the Government seems to recognise an unlimited authority in the Consistories: even more than the Conseil d'Etat did at Geneva in the Company, by the dismissal of M. Gaussen. Be things as they may, it is written that all things are subject to God, and we know that all this will work together for good to those who love Him.

"With regard to myself, to the call which you have given me, and to the path which I

* Father of the Comte Agénor de Gasparin, so well known as a Christian writer.

ought to follow, the prayer which we offered unitedly to God, and which I have daily renewed, that He would show me His will so clearly that I could not mistake it, has been answered with the faithfulness which is His wont. For, so long as the Government had not given sentence on my case, I felt satisfied that I ought to remain at my post. And now that sentence has been given, I seem to see as distinctly what my immediate duty is, and that ought to suffice me. 'The morrow shall take thought for the things of itself.' You shall judge for yourselves.

"At the close of 1830, a portion of the Christians at Lyons formed themselves into a dissenting congregation: this church has since increased to the number of twenty-five or thirty members. It has sought in all directions for a pastor without success. God has kept it waiting, without any regular spiritual guides, and without the use of the sacraments. When I was deposed by the Consistory and soon after suspended, these brethren thought that God was reserving me to be their spiritual guide, and they gave me a call last November. I replied that I could not leave my post, not being willing to resign: so they continued waiting.

"The other Christians at Lyons continued to

attend the National Church, at any rate when I preached. When I was deposed and suspended, they ceased to attend there and came to my informal service of Sunday afternoon. With regard to the regular preaching of the Word of God, as well as the use of the sacraments and regular church-order, they also have been without it, and have waited.

"The eyes of both these parties were turned towards me. They were waiting for me, and it seemed to them that my release would be theirs also. During this interval each party became better acquainted with the other, and now the unanimous wish is to unite and form one body. Possessing the confidence of both, I am regarded by all as called by God to accomplish the desired amalgamation, by founding a united Church, becoming its first pastor, and directing its first steps.

"Besides this, there is a growing number of persons whom I cannot at present regard as converted, but who attend my services on Sundays and week-days, and I have reason to believe that this number would be greater if I preached in a large hall specially appropriated to the purpose, instead of in a room of my own house.

"Thus much for Lyons. As to the other Reformed congregations in France, you know that

they are aware of my position. My dismissal affects them, and not myself only; and we may expect that, by an almost inevitable sequence of events, the same blow will sooner or later fall on other faithful pastors. If it must be so, it is of great importance that Lyons, being the first church in which dismissal has taken place, should also first set the example of what churches should do; in order that the hatred of the world may turn to the furtherance of the kingdom of God.

"I ask you then, gentlemen, and beloved brethren; whose wisdom and charity as well as faithfulness God has deigned to honour; can I in this state of affairs leave Lyons, when everything there is in a state of transition, and so visibly prepared by the Lord for so important a work of formation; a work to which I seem to be called by God as distinctly as if He had called me by name? All the brethren who have visited Lyons lately, not excepting the beloved Gonthier, believe that God has given me a work now to be done there. The brethren in Paris think the same. My brother Frederic wrote to me on March 24, that several brethren who were met together had talked over the question, what it would be best for me to do after my deposition. 'We

were,' says he, 'unanimous in thinking that you cannot leave Lyons at the present moment, and that your task is now to found there a faithful church.' And again; 'No one is so advantageously placed as yourself for founding this church, and the Christians of Lyons ought not to be forsaken. It is of great consequence to show the Consistories that if they are able to drive faithful pastors out of the National Church, they cannot drive the Gospel out of places where it has begun to be preached. We considered also the influence which a faithful church at Lyons might exercise at a distance, &c.'

"I have quoted the opinion of these several brethren, not because I had formed my judgment upon theirs (I formed it only upon what seemed to me to be the Master's will), but because my opinion could not but be fortified when I saw that it was shared by brethren who were of a different mind some months ago. By these considerations I am fully persuaded that the will of God in regard to me is, that I should remain at Lyons for the present.

"I beseech you to intreat that God whose strength is made perfect in the weakness of His servants, to bless me in the difficult and important work which He has given me to do. I am wanting in experience, in maturity, in various

special gifts. I want everything except confidence (and that, alas! is too feeble) in the power from on high. I say with our brother Jehoshaphat, 'Lord, I know not what to do, but mine eyes are upon Thee.' . . . . . .

"May the light of the Spirit, the favour of Christ, and the love of the Father, be upon all your proceedings. Your brethren at Lyons pray for you and your work; especially at a prayer meeting on Saturday evenings at seven o'clock."

Being now independent of the Consistory, Adolphe Monod was able to give himself unreservedly to the organisation of the new church which was gathered round him. His situation was delicate and precarious, for it was at present uncertain whence material resources would come, and his journal displays him as seeking, above all things, light and direction from above.

"*April* 14.—Lord, make Thy way plain before me. I have consulted brethren, and I could get no light. My soul was in trouble. Now, therefore, my Saviour, and my God, who hast given me this work to do, I would consult Thee only. This very day, if possible, Lord, enlighten me. I have sought Thee with my whole heart, I have sought to know Thy

will, 'Give me understanding according to Thy Word.'

"I must advance slowly, taking one step at a time, and not taking a single step in advance unless I am well assured that the Lord is with me."

"*Good Friday, April* 20.—I gave to-day the following notice at the service in my own house. 'On Sunday week, I will administer, if God permit, the Holy Communion to the children of God. Those who desire to take part in it are requested to have first an interview with me.'"

"*Sunday, April* 29.—The under-named persons [25 men and 30 women] were admitted during the week, and partook of the Holy Communion to-day."

Some weeks later he baptized his eldest daughter, and on July 1 the congregation was removed from the private dwelling of the pastor to a hall which had been taken in order to serve as a chapel. The order of his services was the following: preaching at noon; at half-past six in the evening, exposition of the Bible; prayer meeting on Saturday evening at seven o'clock.

"*June* 6.—I can only follow the simple and straightforward line of action which results from

my position as a deposed pastor, departing as little as possible from the customs of the National Church; the communion at the ordinary times, a council of pastors and deacons, the hour of service different from that at the Temple. Church-meetings as rarely as possible. But I would at the same time set my conscience at liberty; set the separatists at ease; calm men's spirits, &c."

"*June* 14.—O my God, I make Thee my refuge. Give me Thy peace, O Lord, I cannot do without it. I hunger and thirst for it; give me Thy peace. Thou hast promised it: give me, Lord, Thy peace. Oh, for peace! peace! the peace of God in Jesus Christ, through the Spirit."

"*July* 1.—Opening of the chapel. Sermon on Psalm cxviii. 20. Great blessing from God."

"*Sunday, August* 26.—The Sunday-school was opened to-day. In consequence, the order of services has been changed and settled as follows:—Sunday at 10 o'clock, preaching. Sunday-school at 3 o'clock. Bible-exposition at 6 o'clock."

The organisation of the church was laborious and delicate. Adolphe Monod was resolved to maintain a large-hearted and evangelical spirit,

and had often to defend himself against the spirit of separation and narrow-mindedness of some of those who had united with him. He succeeded, however, by vigilance, prayer, and above all by love, in giving to the Evangelical Church of Lyons this special character of true liberality, which the pastors who succeeded him have always sought to preserve. In the early years of its history there breathes, if one may so say, a sort of apostolic freshness, which was no doubt maintained by a more than ordinary spirit of prayer. The pastor set himself to be a true pattern to the flock.

From its beginning also the church of Lyons felt that its own life depended in a large measure on its missionary zeal; by which we mean an interest in the direct work of the Gospel in its own neighbourhood; as well as in the more distant work of missions in heathen lands. Hence arose a regular agency of evangelisation in Lyons itself and in the neighbourhood, which occupied and interested all the members of the church, especially the young men; and led to a series of public discussions with the Catholics.

Another point which the church of Lyons had in common with the primitive Church was that of its poverty. With the exception of a very small number of people in comfortable

circumstances, the greater part of the members of the flock could scarcely give any support but that of their prayers and their good-will; and material resources had to be sought from without. It was a life of faith from day to day, depending on the Heavenly Father who knows that these things are needed, and who gave them, according as they were needed, in answer to the prayer of faith. At a later date it was a pleasure to call to mind the time when God's deliverance came at moments of great distress. But at the time the trouble was sometimes very severe: and ingenuity was taxed in reducing the expenses of house-keeping to what was strictly necessary; nor was even that always to be had.

So much toil, anxiety, and responsibility affected the health of Adolphe Monod; and we find him more than once obliged to visit the waters of Plombières in order to recruit his strength. These visits were with him (as were the shortest journeys) opportunities for evangelization; and likewise times for retirement and meditation, during which he did not cease to bear upon his heart the flock which God had intrusted to him.

"*Plombières, July* 20, 1833.—How are we to

deliver the church from its inward languor and outward inactivity? To act on a larger scale, to cry aloud, to arouse the population, seems to me desirable. What means are we to employ? I cannot tell: but I feel that we are smothered, and need the open air. I should like to make the preaching known throughout the town; perhaps also to combat error openly, &c. I should like also to give more employment to the different members of the church, each in the department to which he is suited: it is a means of accomplishing much: I learnt that from the Moravians. M. Monnier thinks that one might open a public subscription, advertised in the papers, for elementary schools for the evangelical Christians of Lyons. On the other hand, there is something repugnant to my feelings in noisy ways of acting. I should prefer, if possible, by eloquent preaching, by first-rate schools, by an excellent organisation, and by conspicuous holiness in Christians, to command the attention and the respect of the world. That would seem to me more noble and more sure. But it would be a very slow process. May the Lord enlighten us."

"*July* 23, 1833.—When out with Madame Gautier on Thursday last, the woman who led her donkey said that she had received the day

before from a Swiss lady, and had read with interest, a tract which we found must have been "The Storm." Upon this we set ourselves to seek out this lady, and discovered her by means of a book containing the names of the visitors in each house. It was a Madame Bovet of Neuchâtel with her daughter. I know two brothers of the name of Bovet who are believers; so, upon the strength of this, I called on these ladies, supposing that they might be in some way related. They proved to be their mother and sister, both persons of decided and living piety. They were anxious for Christian society: I put them therefore in communication with the Monniers, and we go in the evening to their lodgings, to read, talk, sing, and pray. I hope that we shall be able to do this every evening. I have put them also in communication with Madame Gautier; so here is a little church already formed. On Sunday I conducted a service at Madame Gautier's, and another at Madame Bovet's. We shall meet again next Sunday, and some other persons are coming too. Thus does God give us unceasing tokens of His love."

"*Plombières, July* 30, 1833.—On Saturday we went to the Vallée des Roches. We intended at first to take donkeys; but the donkey-keepers

having failed us the day before, we had recourse to another means of conveyance, a car, or in plain words a cart, covered with a cloth, and drawn by two oxen, in which we sat upon bundles of straw. It was truly picturesque. We took four hours in going there by this vehicle. When we arrived at the Vallée des Roches, where one passes between huge rocks overhanging the road on both sides, and covered with fine forests of fir-trees, we were well tired, and took our rustic dinner on the grass with good appetite near a spring whilst our oxen were feeding near us. How glorious are the works of God! Happy are the inhabitants of the country, if they do but know how to see God in His works. As we returned, we had an interesting conversation as to the means by which a Christian may attain a high degree of holiness, and a habitual sense of God's presence.

"Yesterday we made an expedition to la Feuillée. After dinner we read part of the last missionary report, containing an interesting sketch of missionary labours throughout the world, and particularly in Africa. Let us pray for these faithful servants of God. We give away a great many tracts in our excursions."

"*August* 2, 1833.—M. Le Grand, of the Ban de la Roche, called upon us this evening. He is a Christian, full of love and humility, but who lacks the assurance of his salvation, owing to some incorrect views as to the new birth. May God employ my weak efforts in communicating to him this precious assurance. I hope that he received some good, especially by means of this passage; 'We know that we have passed from death unto life, because we love the brethren;' for he has much love for Christians, and loves them the more, the more that they are advanced in piety."

"*August* 17, 1833.—A blessed meeting. Why do we not live more to the glory of God? We think too much of words, not enough of works. We are too much occupied with controverted points, and not enough with fundamental ones."

"*October* 30.—May God make me deeply to feel how much the influence which the disposition of a minister exercises over his whole audience, imposes on him the duty of preparing himself for his duty in such a way as to bring to it a mind full of profitable matter, and a heart filled with God. I trust that I shall prepare myself with redoubled care for all the committees, meetings, and above all, preachings."

Before leaving the year 1833, we must notice an interesting fact. Adolphe Monod made in the spring a journey to Paris and met there Mons. and Madame Henry Lutteroth, who were preparing the collection of hymns entitled "Chants Chrétiens." Madame Lutteroth asked him to contribute a hymn, on any subject that he might choose, to this excellent collection, which has been a means of so much edification to all our evangelical churches. Some months later, he sent her the well-known hymn; "Que ne puis-je, O mon Dieu," &c.,* which thus

* Que ne puis-je, O mon Dieu, Dieu de ma délivrance
Remplir de ta louange et la terre et les cieux,
Les prendre pour témoins de ma reconnaissance,
Et dire au monde entier combien je suis heureux.

Heureux quand je t'écoute, et que cette Parole
Qui dit; Lumière, sois! et la lumière fut,
S'abaisse jusqu'à moi, m'instruit et me console;
Et me dit; C'est ici le chemin de salut.

Heureux, quand je te parle, et que de ma poussière
Je fais monter vers toi mon hommage ou mon vœu,
Avec la liberté d'un fils devant son père,
Et le saint tremblement d'un pécheur devant Dieu.

Heureux, lorsque ton jour, ce jour qui vit éclore
Ton œuvre du néant et ton Fils du tombeau,
Vient m'ouvrir les parois ou ton peuple t'adore,
Et de mon zèle eteint rallumer le flambeau.

Heureux, quand sous les coups de ta verge fidèle
Avec amour battu, je souffre avec amour,
Pleurant, mais sans douter de ta main paternelle;
Pleurant, mais sous la croix; pleurant; mais pour un jour.

appeared for the first time in the first edition of the "Chants Chrétiens."

"*September* 25, 1834.—I am reading slowly 'The Mother at Home.' A thought has occurred to me which is pleasant and profitable. It is, that the Lord in His faithfulness will make the result of education to depend, not so much on the capability of the parents, as on their piety. Let us do our best, and seek the best system of education that we can find: but after all, the point of most importance is, that we should pray much for our children; and ourselves walk in the way of holiness. Then the Lord cannot fail to bless us. And certainly the

> Heureux lorsqu' attaqué par l'ange de la chute,
> Prenant la croix pour arme, et l'Agneau pour Sauveur,
> Je triomphe à genoux, et sors de cette lutte
> Vainqueur, mais tout meurtri, tout meurtri, mais vainqueur.
>
> Heureux ! toujours heureux ! J'ai le Dieu fort pour père,
> Pour frère, Jésus-Christ, pour guide l'Esprit-Saint.
> Que peut ôter l'enfer, que peut donner la terre,
> A qui jouit du ciel et du Dieu trois fois saint.

A Roman Catholic ecclesiastic one day expressed to M. Verny his regret that one word had prevented the insertion of this hymn in a hymn-book of the Church of Rome. The word is one in the last verse, namely, "pour *guide* l'Esprit-Saint." The thought expressed in it, that each of the faithful is directly guided by the Holy Ghost, did not allow the clergy to give it their approval. Since then some Roman Catholic hymn-books have inserted it with the omission of the last verse.

best system of education must be that which tends most to the sanctification, not only of the children, but of the parents also."

"*December* 14.—Faith is my strength. My success in everything is exactly in proportion to my faith. Certainly God always hears me when I cry to him in faith. O happy experience! May God continue to bless my ministry. To Him alone be the glory."

"*January* 5, 1835.—Day of fasting and prayer. I have asked of God a spirit of peace, and with a view to it, a complete renouncement of my own will. I must ask forgiveness for everything, give thanks for everything, forget the things which are behind, and put myself, such as I am, at the Lord's disposal, to do the work which He sets before me at the present time (Rom. viii. 25, 26)."

"*July* 10.—The want of sanctification in my flock weighs me down. Ah! pastor, pastor! art thou a man of prayer? My God, have pity on me. I do not visit the flock sufficiently. I have grown less diligent in that respect."

"*January* 29, 1836.—Matt. xi. 28. Jesus is good; Jesus loves me; Jesus has compassion on me; I will go to Him. I believe, I know, that Jesus is 'gently and lowly in heart.' I believe, also I know, that He has received me, and that

He will not allow any one to pluck me from His hand. . . I am determined to believe that all things work together for good to those who love God; and I can say to Him, 'Thou knowest all things: Thou knowest that I love Thee.'"

"*March* 25.—1 Cor. ix. 27. There is a dread of falling, with regard to ourselves, which should stir us up to watchfulness: even as there is an assurance of persevering, with regard to God, which should encourage us to the enjoyment of peace. And either of these two feelings, apart from the other, is not what it ought to be."

Several times during the years 1831–1836 the Société Evangélique of Geneva renewed their solicitations that he would accept a professorship in their school of theology. But he did not feel himself at liberty to leave his church before it had more regular and certain resources. Besides this, he had not of his own will separated himself from the Reformed Church, and he was ever waiting for the time when he should be recalled to it without any effort or appeal on his own part.

At last, in the course of the year 1836, we find him again refusing a fresh call which reached him from Geneva (a place to which he felt himself drawn in so many ways), and

yielding to the entreaties of his Christian friends by accepting a nomination to the chair of Moral Theology at Montauban, which was again vacant.

To M. Louis Gaussen.

"*Lyons, Sept.* 22, 1836.—Beloved brother, I was comforted by finding, from some words of S., that you seem to see, as we do, the hand of God in my nomination to Montauban. On the other hand, it is with much pain that I heard say, that some of our friends at Geneva have expressed surprise that I should have accepted this post *by preference.* It was in no sense with me a matter of preferring one situation to another. In order to remove me from Lyons, I needed an *evident* call from the Lord. I did not see this character in the call which I received from Geneva last March. I do see it in that which I received from the Minister in August.

"The following considerations have more especially impressed me. First, that this call was so surprising, so impossible to be foreseen, I had almost said so marvellous, that one might see the hand of God in it as it were with one's eyes. Secondly, that it was a re-instalment of my

ministry, and of the Gospel, in my person, which I ought not to refuse; neither for myself, nor for the Gospel, nor for our churches. Also that my refusal, especially as coming after those of Vinet and De Felice, would possibly, and not improbably, have handed over the post which was offered me to an unfaithful Professor. These reasons appeared to me so strong, so irresistible, that I, who hesitate so much, was not able to hesitate, and I, who have so much need of taking counsel, took counsel of no one except of my flock. And when I heard those who were the most concerned to retain me, and who had held me back previously, say to me, 'The thing proceedeth from the Lord. Go. God, who calls you to Montauban, will take care of us;' how could I have asked from God a more manifest token or accepted it with more peace?

"We have applied to Cordès: we have not forgotten that he is occupied at Geneva in various interesting works, which it would be a pity for him to give up; but other servants of God whom we might have invited are busy also; and in this dearth of labourers, where will you find a good labourer who is not employed?

"From Montauban itself a petition was addressed to the Minister to obtain this nomination. 'The petition,' writes the Dean, 'was

set on foot by people from whom you would not have expected it. In two days it received the signatures of sixty persons of good position. Messrs. Molines, Magnan, Montet, and Floris (the men who helped to defeat the election in 1830) saw the petition and the signatures. 'We will not sign it,' they said, 'that we may not contrast the present with what we said and did in 1830. But we approve of this step, and declare that we will make no opposition,—that we shall be glad to see M. Adolphe Monod come here, and that he will be well received on our part.'"

The nomination of Adolphe Monod was notified to him by an official letter of the Minister dated August 17, 1836. To this official letter Baron Pelet de la Lozère added some lines of a personal character:—

"*Paris, August* 10, 1836.—Sir,—After the letter which you have written to your brother, I have had no hesitation in appointing you to the chair of Morality and Sacred Rhetoric in the Faculty of Montauban. You will receive the official notice by the courier of to-day. Some persons who are prejudiced against you will be surprised. But I trust that the result will fully justify me, and that your presence in the Faculty

will produce fruits of peace and reconciliation as well as piety, to the satisfaction of every one. Pray make this an object of your solicitude. I beg it of you, for my own sake and for yours, and for that of the churches whose interests are committed into your hands.—Accept the assurance of my high regard and my attachment. PELET DE LA LOZÈRE."

Some months after his installation he wrote to him again :—

"*Paris, Dec.* 19, 1836.—I noticed with much interest, sir, all that took place at your installation, and I was glad to see that they gave you the reception which you deserved. I have no doubt that the prejudices which may still remain in some minds will be dissipated. The admirable manner in which you spoke is a guarantee of it. I thank you on my part for the pains which you are taking to calm, conciliate, and create good feeling. I trust that in the position which you hold you will have a powerful influence in supplying us with young pastors of piety and understanding. No one is better qualified than you to give them both example and precept. . . PELET DE LA LOZÈRE."

The year which brought about so great a

change in the life of Adolphe Monod had been likewise marked by a great bereavement in his family. God had taken to himself M. Monod the father on the 23rd of April. The departure of this beloved and venerated head was a solemn moment for the family. If M. Monod had not been affected by the breath of the Revival so directly as were most of his children, he nevertheless exercised his ministry with great fidelity to the last. The Christianity of his life was much in advance of his theological teaching, which notwithstanding became more distinct towards the last, and his death left a remembrance full of peace and of gratitude with all those belonging to him. Adolphe Monod announced the event to his friend, M. le pasteur Blanc of Mens, in the following lines :—

"*Paris, April* 25, 1836.—Beloved brother, whom have I in the world who is better able than you to pray for me and weep with me? You will give me this latter mark of tender friendship when you learn that our heavenly Father took to Himself, on Saturday, my earthly father, my beloved and venerated father. . . . We have the sweet confidence that he has fallen asleep in the Lord. Thanks to our God and Father, peace is with us, with our mother, in whom the Lord is much glorified, and with all our family. Cer-

tainly the Lord is here, and His Spirit has breathed on my father's household in a wonderful manner. We meet for prayer generally more than once a day, and all the household attends. Blessed be God.

"This morning we committed to the ground the earthly remains of him whom we so much loved. There was an immense crowd; it is a general mourning. He was so much esteemed and beloved.

"Some words were spoken at the grave on behalf of the Reformed Church, the Lutheran Church, and the Missionary Society; and the last speaker, Frederic, testified on behalf of our family, how much we were touched by these testimonies, and this attendance. And he declared, to the glory of God, that, weeping at the foot of the cross, we experience profoundly the faithfulness of the Lord Jesus Christ who is our only hope."

Towards the autumn it was necessary for him to take leave of the church at Lyons: a church of which its founder and his partner in life retained the more lively remembrance, for having so much laid themselves out for its welfare. Adolphe Monod left it in the hands of a devoted pastor, M. Cordès, who was destined to

maintain the traditions of simplicity and large-heartedness which belonged to its early years. It continued to live in his affection, his thoughts and his daily prayers, and on his dying bed he addressed to a small circle of friends an urgent appeal in which he recommended for the last time to their liberality a church "which occupied a place of special favour in his heart."

Without lingering on the subject, we cannot help making mention of the names of Pastor Cordès (of whom we have just spoken) and Pastor Georges Fisch,* who after having been for some time his helpers, succeeded him as the first heads of the church; and of their two

* Georges Fisch, whose loss the Protestants of France have sorely felt, was a student in theology at Lausanne, when invited by Adolphe Monod to become his suffragan. A warm attachment soon sprang up between them, but the young fellow-labourer had not yet been three months at Lyons, when A. Monod received his call to Montauban. A meeting at which A. Monod made the fact known to the men who were his church-members, is thus described in the memoir of G. Fisch: "All exclaimed that this call came from God, and that he must go. It was a touching and solemn scene. Their hearts were broken, but they said: 'The will of the Lord be done.' After this, G. Fisch returned to Lausanne, and M. Cordès became pastor of the church at Lyons, whither also G. Fisch was subsequently recalled. He left Lyons for Paris in 1855, and ministered there in connection with the Eglise Libre, until called to his rest by a brief illness in the summer of 1881. He was a warm-hearted, devoted and indefatigable servant of Christ. (Note by Translator.)

young fellow-labourers, Messrs. Milsom and Poy, who were till their death pillars of the church, and whose names will be long remembered in it as types of the activity of a Christian layman.

CHAPTER III.

Montauban—Professorship in the Faculty of Theology—
Domestic life—Preaching expeditions.

1836–1847.

MONTAUBAN was for Adolphe Monod the beginning of a new line of activity, not only outwardly, in the work of his Professorship, but likewise inwardly, in the bosom of his family. Notwithstanding the duties of his office, he was no longer absorbed as at Lyons by a responsibility of which he had to bear the weight almost alone, and he was thus able to give more time to his own household. M. and Madame Monod brought with them from Lyons to Montauban three daughters and a son. Three more daughters were afterwards added to these; of whom one died in infancy. A small number of pupils, French and foreigners, completed the family circle. Often also, foreigners who were drawn to Montauban by the climate or by

the wish to see Adolphe Monod himself, found a cordial welcome at his house.*

His brother-in-law, M. Edouard Babut, whose health was seriously impaired, and who was obliged to give up all employment, came to settle

* On leaving Geneva in the summer of 1817, Mr. Robert Haldane went to Montauban, and there made a long stay, engaged in work similar to that which had occupied him at Geneva. In his memoir we read:

"Montauban was the centre of education for the Protestants of the Reformed Church in France, as Strasburg was for the Lutherans. It is situated in a magnificent plain on the banks of the Tarn, and in clear weather commands a distant view of the lofty and majestic range of the Pyrenees. When Mr. Haldane arrived at Montauban, there was but a feeble light glimmering amidst the sepulchral darkness of Arianism and unbelief."

Mr. Robert Haldane himself says:

"Through the kindness of the late excellent M. Bonnard, then Professor of Hebrew, I was introduced to such of the French pastors as occasionally visited Montauban. From my valued friend, the present President of the Consistory, M. Marzials (to whom I was also under peculiar obligations for the assistance he afforded me among the students), I some time ago received a letter, in which he says: 'Many of our pastors are now proclaiming the Gospel, who, but for your abode among us, would have been preaching theology.'"

"The Dean of the Faculty," says Mr. A. Haldane, "was the distinguished and learned M. Encontre, also Professor of Dogmatic Theology. . . M. Encontre held a high place as a man of science, and, next to La Place, was then considered the most distinguished mathematician in France. In theology Mr. Haldane found him to be a strong Arminian, and very indistinct in his religious views; but the philosopher soon learned to regard the talents as well as the piety of his new acquaintance with profound respect. They had many earnest conversations

with his family near him. This proximity was a consolation and source of strength to all concerned during a painful trial, which was prolonged for many years. Seized at the age of thirty years, in the midst of a life full of hope as regards this world, with a slow and distressing malady, which was not to carry him off for twenty years to come, M. Babut ceased not to glorify God by his Christian patience. Those who knew him will never forget his benevolent countenance, bearing though it did the marks of suffering which would have been without consolation, had it not been overborne by the Christian hope.

May we not believe that it was not without reason that God thus brought together his servants? In chastening the one, he was preparing the other, by the Christian example of the sufferer, for the time of peculiar suffering which was reserved for himself. How often, during his last illness, did Adolphe Monod call to mind the afflictions of this brother, whose remembrance was consoling and strengthening to him.

together on the way of salvation, and when he finally took leave of Mr. Haldane, to go for a change of air, M. Encontre, who was then in a feeble, and as it proved a dying state, grasped his hand, and said with emotion: 'I am a great sinner, but I have a great Surety.'" (Note by Translator.)

Nominated originally to the chair of Moral Theology and Sacred Rhetoric, he was transferred in 1839 to that of Hebrew (in order to secure for the Faculty the services of M. de Felice after the death of the venerable Dean, M. Bonnard), and in 1845 to a newly created Professorship of Exegesis of the New Testament and Sacred Criticism. Among the Professors, Messrs. Bonnard, Encontre, Jalaguier; and at a later date M. de Felice; were the special allies of their new colleague. God gave him also true friends in M. de Rapin Thoyras and his sister, who from the first had given generous tokens of their Christian interest to the church at Lyons, and who entreated Adolphe Monod to come and arouse the zeal of the churches of the south by preaching journeys. "M. de Rapin Thoyras, a distant relative of mine according to the flesh, and brother to all of us in the faith, is a rich man, who makes excellent use of his fortune. He is unmarried, as is also his sister who lives with him, and is one heart and soul with him."

It is hardly needful to say that the dominant interest of his life lay in his lectures; and, outside of the Faculty, in his intercourse as Professor with the students. He was sincerely attached to his pupils, and it seemed to him perfectly natural to receive them at his own house, and to

invite them to it. But it was such a novelty to see a Professor entertaining students, that the first time that Monsr. and Madame Monod asked them to tea, the young men were quite in a difficulty; as they themselves afterwards told Madame Monod. What was to be done? They took counsel together, and decided that a friendly invitation could not be declined, but that nothing was to be accepted from a Professor: and that consequently they should go, in accordance with the invitation, but should retire as soon as the tea appeared. And they acted accordingly, to the great amazement of Madame Monod and Madame Babut. Little by little, however, very friendly relations were established, and a good number of students became habitual visitors at the Rue de l'Hôpital.

Adolphe Monod was well seconded by his wife and his sister in his wish to make his intercourse with the students one of cordiality and affection. "I remember," said M. E. de Pressensé, in paying a funeral tribute to Madame A. Monod, "that house of the Professor at Montauban, where so many young students, now pastors, received indelible impressions. The share of our sister, in this influence of the family which formed a centre of Christian life at Montauban, was a large one."

With regard to the spirit in which he undertook his office, it may be judged of by a note in his journal, entitled "Rules for the Professorship":—

"Let the instruction be as *Biblical* as it is possible to make it, without sacrificing order, variety, and completeness—such that the Professor and the students shall be obliged to read the Scripture largely.

"Let it be as much as possible *historic;* and let the course of moral theology consist principally in making known the deeds and words of the most eminent servants of God.

"Let my object be *utility*, and not the carrying out of a scientific or logical ideal, &c.

"As to morality, let me aim not so much at making my course of instruction complete, which would be an endless task, as at handling every question of importance.

"Let me make a point of going through, with the students, whatever is most difficult for them to go through alone.

"Let me give a large place in the study of morality to the life of Jesus Christ," &c.*

A striking characteristic in Adolphe Monod was that his love of souls made him seek in

* In a letter, dated July 1839, he mentions "Bridges" as one of his text-books; referring no doubt to the work of the late Rev. C. Bridges on the Christian Ministry.

others the moral perfection, the holiness, which he followed after himself. He could not suffer sin in the soul of a brother. Hence arose the fidelity of his spiritual intercourse, not only as a professor with his pupils, but also as the father of a family with all his household, his pupils, children, and servants. This love of perfection applied to the smallest details, in accordance with one of his favourite maxims: "Whatever is worth doing at all is worth doing well," and he set the example of it. Those who were intimate with him were also struck with his humility. He was one of those who have "received the kingdom of God as a little child." His simple and confiding heart knew not how to suspect evil in others, and if he thought himself in the wrong, he was not afraid to acknowledge it even before his children and his servants.

Above all, he was a man of prayer. We have already had opportunity more than once to observe it. One may say that he did nothing without consulting the Lord, and asking His direction.

A deep feeling of gratitude constrains us to say just one word as to the behaviour of Adolphe Monod towards his children, because it may be of use to others. Never were children more tenderly loved than his: never perhaps were children loved in a more holy manner, we

mean as regards themselves and their true welfare. He was a strict disciplinarian rather than the contrary; but we do not think that any one of his children can remember to have been punished unjustly, nor under the impulse of irritation or caprice. If one of them committed a serious fault, his father would take him aside, would mourn over it with him, and would humble himself for it with him before God. And the child was not dismissed without feeling that he was fully forgiven.

We may be allowed to say that it was a line of paternal conduct which gave meaning to certain expressions and comparisons of Holy Scripture, to which, perhaps, children cannot so often as they ought attach their full signification. We would lay this reflection upon the heart of parents.

"Let us," he writes, "lead our children to Jesus Christ. Let it not be we who bring them up, but He who brings them up by means of us. Let us remember that they belong to Him more than to us. Let us love them in Him, without clinging too fast to them, and let us be ready to yield them up to Him peaceably if His will is to recall them. Let us ask nothing for them but that they may be saved and sanctified in Jesus Christ, and that God may be glorified in them. Let us watch and pray for them without

weariness. Let us be gentle, firm, patient, prudent, above all single-minded and upright before God in all that we do concerning them. Let us not be disheartened by our defects, nor by their defects, nor by the special difficulties of our position: let us do what we can, let us walk before God, let us do nothing but for Him, and He will lead us with perfect fidelity and give us wonderful wisdom. O Lord! teach us to love our children in Thee; and to bring them up in Thee, for Thee, by Thee, and with Thee.

"Let us watch over our servants. Let us exercise over them a care so affectionate, kind, and spiritual that they shall be attached to us both by temporal and spiritual interests. Let us make our family worship much more full of life, and, above all, let our domestic life be a continual homage rendered to God by our household."

At the same time he loved to see children gay and playful. Notwithstanding his habitual reserve, he knew how to come down to the level of the youngest: he took an active interest in looking after them, and he devoted to them every day a little interval of recreation when he joined in their games, whether in the large garden belonging to the house, under the shade of a magnificent avenue of Spanish chestnuts, or in country walks, full of delight and liberty.

Besides the family worship, which was almost always open to some of the neighbours, and notably to the soldiers whose barracks faced his house, he gave his children a Bible lesson every day, and kept for them one hour on Sunday evenings, as soon as they were old enough to profit by it. He describes himself the arrangement of this little meeting in a letter to one of his brothers, as follows :—

"My dear H.—I have thought of a way in which you might employ an hour in the afternoon or evening of Sunday with your children, those of E., and any other children that you may have within reach. I should like you to do with them what I do with mine, with whom are joined those of A., of the gate-keeper, and of some families in the town. On Sunday evening, from 7 o'clock till 8, I gather them together to ask each one in turn what reply he has got to the question which I proposed on the preceding Sunday. It is generally on Sunday morning that they make their search, a useful way of employing the time on Sunday.* All do it with pleasure, even the youngest, who

* He was very careful as to the observance of Sunday in his household ; and without making it tedious or wearisome to his children, he made it a day different from the rest, giving them himself the example of setting it apart for the service of God.

get help from the older ones when needed. I know that your children have questions set them at the Sunday School, but my questions are of a different sort, and require more research to answer them. Here are the last. Point out the resemblances between the Epistle to the Ephesians and that to the Colossians. Relate something which happened at Bethlehem (the older ones take the whole series of events, using a concordance, the little ones choose one or two facts). Point out in the Epistles of Paul the passages which tell us about his prayers (how much, and in what manner he prayed, &c.) The series of the kings of Israel. The prophets who did not write, &c. This method has the double advantage of giving much occupation and interest to the children, and of taking up little of the teacher's time. But I need not say that it is well to be prepared as much as possible, so as to be able to answer questions which the children may ask."

As we advance in life it is interesting, in looking back, to recognise the Lord's hand in various events to which one attributed at first only a passing and limited importance, whereas he was preparing us for a task which we could not have guessed at the time. We have re-

ferred to the public discussions of Adolphe Monod with some Roman Catholics at Lyons. These discussions, which were not of his own seeking, had not only brought him into communication with a certain number of seriously minded and pious Catholics, and been the means of converting others of them, but also had led him to study thoroughly the Roman Catholic system, so as to be able to combat those things in it which contradict the Word of God; whilst retaining all that is founded upon that Word. "I am reading the correspondence of Bautain," he writes at this period, "in which I find with delight faith, a living faith, among Catholics and among priests. I reflect much on the Roman Catholic controversy; which deserves to be more attentively studied than is customary with Protestants."

The fruit of these researches is to be found in a book which God gave him leisure to write at Montauban, with a view to a competition proposed by the Religious Book Society of Toulouse. "Lucile; or, The Reading of the Bible" shared the prize with "Man face to face with the Bible," by M. Philippe Boucher; and appeared in 1841. This work, one of the most remarkable of those due to the pen of Adolphe Monod, had a success which he was far from expecting

himself; and for more than forty years, through the goodness of God, has continued to be a messenger of light and peace to many who have read it.

A foreign friend, the Rev. J. C. Harrison, who passed several months at Montauban in the Monod family, writes thus:—

"At the time when he determined to write a book on the Divine Authority of the Scriptures, and the right of every one to read them, he gave me a brief sketch, in one of our walks, of the form into which he thought of casting it; taking as the ground-work a fact in real life, which had come to his knowledge, of a lady and her husband who had been brought to believe in the inspiration of the Bible by conversation with a pious abbé; and then to abjure the Romish Church, and claim the privilege of reading the Bible for themselves, by conversation and correspondence with a gentleman who was himself a recent convert to the Protestant faith. He expressed grave doubts, however, whether the form of dialogues and letters would be most attractive to his countrymen. Happily he cast aside his apprehensions on this point, and wrote that exquisite work, 'Lucile; or, The Reading of the Bible,' which has been widely circulated and remarkably blessed in France, has had thousands

of readers in England, and is now spreading rapidly throughout Italy."*

"*Paris, August* 29, 1841.—'Lucile' has had a success far beyond my expectations. It is true that I can only judge of it at present by my family and my friends. The kind feeling entertained towards the writer no doubt turns to the advantage of the work."

Some days later he writes:—

"I cannot understand the success of this work, the rather because it appears that the second part, with which we were so much dissatisfied, pleases the public as much as the first, or more. We must allow this caprice of the public to pass, and forgive it for differing so much from my critics and myself; or rather, I may see in this a manifest blessing from the Lord, who has rewarded my conscientious toil and given me favour in the sight of men."

A few days after he had written these lines, the Lord called him to make a painful sacrifice. His youngest child, a little girl who had just

* Besides other countries. The work is published by the Religious Tract Society of London in English, French, Italian, Spanish, and Portuguese.

completed her first year, was taken seriously ill, and before her father could return home, the Lord had taken her to Himself.

To his Mother.

"*Montauban, Oct. 7,* 1841.—My dear and tender mother,—We have just received your letter; the pleasing dreams of a fond mother could not go further, but these dreams are precious to me, and I hope that instead of lifting up my poor, proud heart, they will stir up in it new zeal to become all that you suppose me to be. . . Beseech God for us, not only that He would subdue our hearts, but also that He would fill us in our sorrow with holy joy, so that we may exclaim; 'Blessed is the man whom Thou chastenest, O Lord, and teachest him out of thy law.' I am not arrived yet at that point."

Besides his duties as professor, Adolphe Monod preached sometimes in one of the churches of the town, and regularly on Sunday afternoon in the college chapel. In this latter service, which was more particularly intended for the students, he gave a series of expository lectures on the Epistle to the Ephesians and

the Gospel according to St. Matthew. His long academical vacations enabled him to make extensive preaching tours. We find him sometimes at Marseilles for the services of Passion Week, taking other churches in the Gard and the Hérault on his way ; sometimes at Bordeaux and in its neighbourhood ; sometimes among the churches of the Tarn, the Haute Garonne and Béarn ; often in Paris and Normandy. Several times he travelled in England, the Channel Islands, &c.

Sometimes, however, his health was unequal to this uninterrupted labour. In 1842 he was obliged to devote a part of his vacation to a course of hydropathic treatment under the celebrated Priessnitz, the peasant doctor, at Graefenberg in Austrian Silesia. He derived much benefit from this treatment, and brought away with him a great admiration for hydropathy, which was far from being as well known then as it now is.

To M. Vaurigaud

(A STUDENT WHO HAD JUST FINISHED HIS COLLEGE EDUCATION).

"*Montauban, July* 1842.—Here we are, starting for Silesia, and leaving four of our children behind. It is for us a journey necessitated by

considerations of health, yet having its agreeable side. I rejoice in the prospect of seeing the land of Luther, and of taking thither my wife and my son, of removing the former from the cares and toils which are wearing her out here, and enjoying with her some weeks of rest. It is a little halt in the journey of life, but a halt which our heavenly Father has ordered for us.

"You heard of my beautiful Bible.* The affection of these young men has touched, cheered, and encouraged me. We see a great deal of our good M. Do you know what they say of him? 'He is Monod all over.' It makes me smile, but I hope that our dear friend is something much better than that. He has made great progress in faith and in love to the Lord; and if it pleases God to strengthen him, he will become an excellent pastor. I notice with pleasure that my house has been more frequented than ever this year by the students. Let me say a word as to Mons. B. of Strasburg, who came here to take his degree of licentiate. He is very rationalistic; but accessible, as far as I can judge, on the side of his heart. I invited him to our house, and we saw a good deal of him. Do not dispute with him, but take him

* The students had presented him with a Bible in remembrance of his Thursday evening parties.

into the company of Christians, show him your faith by your works, and win him by love."

Graefenberg was still a very backward place, as was the little adjacent town of Freywaldau. "This is a very out-of-the-way country. You are made aware of it at the first step, by the fright which the sight of books gives to the custom-house officers. Those who searched us laid hold first of a basket which contained some. 'Books,' said they: 'these will not pass easily.' After examining all with minute care, even to the Traveller's Guide and the map of Germany, they restored to me my little library. We sought in vain for a bookseller's shop in the little town of Freywaldau, which contains a population of 3000 souls, and which is in other respects well supplied with all that may be of use to strangers. When I inquired for one, the answer was: 'They give no license here for the bookselling trade; but,' it was naïvely added, 'binders are not prohibited.'"

He took advantage of this journey to visit some of the University towns of Germany, and some of the leading theologians of that time; and after his return wrote to a religious journal a series of letters of which we give some extracts:—

"The country which I passed through is full of historic recollections. Weimar alone shows four houses in which Germany glories, those of Goëthe, Schiller, Wieland, and Lucas de Cranach. Everywhere are to be found memorials of the glory of our arms, and, alas! of the reverses which followed. A Frenchman who in one day sees Jena, Lutzen, Leipzig, and the Elster, may learn much by it.

"But the country has older memorials, and more deeply interesting to a Christian and a Protestant. Having one morning left to our right the monument erected in the little town of Fulda to the memory of the venerable missionary and martyr, St. Boniface, we found ourselves some hours later in the forest of Thuringia, and a quarter of an hour before reaching the charming town of Eisenach, we passed close by the place where Luther was carried off, as he was returning from Worms to Wittemberg. We had long in sight the majestic castle of the Wartburg, where the twelvemonth of his captivity was passed. Some hours later, towards eleven o'clock at night, we were at Erfurt. Whilst the diligence stopped, we had time to run to the ancient convent of the Augustins, and to glance at the abbey and the church. I could not get into the court, so as to see the

window of the cell occupied by the humble monk, whom God was preparing by so much anguish and humiliation for so great and glorious a work. 'When God sets apart one of His servants (as some one has said) for a great undertaking, He begins by breaking his arms and his legs.'

"It is a great delight for a French Protestant to find himself on a Protestant soil. But alas! a great part of Germany has remained under the yoke of Rome. How far has the Reformation been from producing all the result which at first it seemed to promise! . . . To explain the misfortune by the sanguinary persecutions of the Church of Rome does but throw back the difficulty. For persecution can scarcely extinguish any church but one that is wanting in life. . . . One must, however, admit that the Lord has sometimes allowed the crimes committed by the wicked against His Church to have a terrible success, at least for a time; was it not so seen in France? Yes, but at the same time, did the Protestants of France always show the spirit which animated the early Christians? Were their weapons never carnal? Were not politics too much intermingled with religion? Was the spirit of meekness and submission so much manifested in them as that of courage and independence?

"We slept one night at Halle, where I passed the evening with the famous Dr. Tholuck. We were not quite unknown to one another, and he was good enough to remind me of what I had not forgotten, that we had already met in 1825, in London, at the May meetings, and especially at that of the Sunday-School Teachers', where the worthy chairman, Joseph Butterworth, obliged both of us to speak. Tholuck was then beginning to distinguish himself in the foremost rank of the scholars of Germany. At the present day he renders to the cause of learning and of the Gospel services which are known throughout the whole of the learned world. Along with this he exercises a very salutary influence on the students of the University of Halle, both by sermons which he delivers once a fortnight, and by private conversations. 'These private conversations,' said he, 'are the great means of doing good.' In order to see something of these young men, without taking up too much of their hours for reading, he invites some of them daily to his table; and more than once a day he takes one or more of them with him when he goes out walking; for his health obliges him to spend two or three hours daily in walking. I met at his house several young Englishmen and Americans,

who seemed to enjoy their stay at Halle very much.

"From Halle I went on to Berlin, and the ten days which I spent there were the most interesting of my stay in Germany. But ten days in Berlin is scarcely time enough to glance at the most interesting things, or, I should rather say, being compelled, for want of time, to choose between things and men, I chose the latter without hesitation. I departed from this rule only in the case of the University and the Library; the only public buildings which I visited. The University is an immense establishment, where from one hundred to two hundred professors are engaged in teaching. The lecture-rooms are very plain, but spacious. Some of them will contain several hundred students. With what interest did I see the chairs which are filled by such men as Neander, Hengstenberg, Schelling, and so many other lights of the world, not to speak of their predecessors now departed.

"Whatever may be the beauty of Berlin and its richness in monuments and institutions of all sorts, its greatest glory lies in its men, and above all in the servants of God which it possesses. On the one hand, one sees there men in the highest ranks of society, who have

learnt to place the glory which comes from God above that which comes from the world: and on the other, one sees learned men of the first order, the élite of philosophy, literature, and science, who humble themselves at the feet of the Saviour, and whose chief ambition is to make good use for His glory of the gifts which they have received from Him. It is a sight calculated to cheer one and to strengthen one's faith. Yet let us not forget that the soul of an obscure peasant is as precious in the Lord's sight as that of a prince or a great genius: and that all the glories of this world grow pale in comparison with that inheritance of glory which God has in store for the least among His saints. 'Blessed be God for His unspeakable gift.'"

To return to the preaching journeys of Adolphe Monod to which we have already referred. Most of them were made of use in collecting for various Christian works. One is ready sometimes to ask how he could bear so much fatigue, especially at a time when travelling was far from being accomplished with the ease and rapidity to which we are used.

The reader may like to see some specimens of his tours undertaken during Passion Week.

"*Marseilles, March* 30, 1844.—I arrive here

tired. I could scarcely hold the meeting at Toulouse, owing to my cold; it seemed to have left me on the journey, but it reappears now that I am arrived. It is a trial for me, but I put myself in the Lord's hands, and will do what He allows me to do. I have to preach to-morrow at ten o'clock on Romans i. 17, and in the course of the week I have to deliver three more sermons, on Monday, Tuesday, and Wednesday, at half-past eight in the evenings; and two expositions, on Wednesday and Saturday, at three o'clock, and on Easter Sunday at ten. For all this I look to Him who multiplied the loaves, to multiply my poor preachings. I am depressed both in body and in mind. My soul waits on the Lord.

"I had a travelling companion as far as Nimes; and was afterwards alone. I took advantage of it to pray and read over my sermons. I should like to work less, and pray more. But to work, read, write, speak, all this is easier than to pray. I commend myself earnestly to your prayers."

"*Montpellier, April* 10, 1844.—We had a good day at Marseilles last Sunday. I preached on the resurrection, and with blessing; after which I administered the communion with Horace, according to the wish expressed by his colleagues, to almost the whole church. This

communion lasted an hour and a half (the administration alone). As a salutary impression has been produced through the whole church, we may hope that the greater part of these communicants came at least with good dispositions. The service, which began at ten, concluded about two o'clock. And then they asked me to preach at four o'clock, to give them my sermon on 'God is love,' and to collect after the second service for our orphan girls. I obeyed, and preached at four. I must return to Marseilles. I have never, I think, been so much blessed by God, and so well received by men, as in that church."

One evening, as he was making a tour among the churches of the Ariége and Haute Garonne, he arrived between eight and nine o'clock at the house of a pastor, a friend of his, who had offered him hospitality on his way. "At what o'clock would you like to preach to-morrow?"—"I can't preach here: I must start early, as I am expected elsewhere in the course of the day."—"Well! you can hold a meeting this evening, can't you?"—"But all your folks must be gone to bed by this time."—"Oh! that makes no difference. We'll ring the bell: you will have them all."—It was in vain for Adolphe Monod to protest. Nothing could hinder the worthy pastor from

having the bell rung; the church was filled, and there was nothing for it but to perform the service required.

Very few of those who heard him preach could imagine what it cost him to prepare, or how deeply his soul was stirred by the preaching itself. "I should like," he writes, "to have a fixed rule of not preaching in churches more than once in two days. It is not the body nor the mind, but the soul which is exhausted. . . . I fear sometimes that whatever readiness in speaking the Lord has given me, may hinder Him from glorifying Himself in me: I must pray the more, or I shall perhaps be the less useful. Yet I can say, to the glory of God, that the idea of preaching, with no other fruit than the praise of man, is odious to me. O my God, grant that I may not be like 'a tinkling cymbal.'"

To his private reading of the Scriptures, Adolphe Monod liked to add that of some Christian biography suited to edify and stimulate him. He loved only what was true. "The reading of 'Faust,'" he writes, "does me harm, by heating my imagination, and making me disgusted with realities. This is a great danger. How different is Scripture! It never ceases to direct the heart towards God, even when it raises the imagination to the highest pitch." In one of the biographies

referred to, the "Life of Philip Henry," one saying had particularly struck him, and he loved to repeat and to adopt it. "In those things wherein all the people of God are agreed, I will spend my zeal." Constantly as he dwelt upon the want of life in the Church, he equally felt the want of unity and brotherly love. He therefore welcomed with peculiar sympathy the proposal for founding the Evangelical Alliance, which had been set on foot in England. The following is his reply to the invitation which he had received to attend the first meeting which was to be held in London, in August 1846 :—

"*Montauban, July* 18, 1846.—Gentlemen and honoured brethren in Jesus Christ, I have received the circular which you did me the honour to send me on the 16th of June last; and I must in the first place express the Christian sympathy with which I have watched the progress of the Evangelical Alliance, and my gratitude for the honour which you have done me in inviting me to join it.

"I accept the invitation with pleasure, as you will see by my signature appended to the form of adhesion which you have sent me. But I think that I ought to explain the precise import of my signature.

"In the undertaking which I am asked to join,

I distinguish two things; the end, and the means. The *end* appears to me in conformity with 'the truth which is according to godliness,' with the glory of God, with the prosperity of the Church, with the progress of the Gospel, and with the signs of the times. This end has been for many years one of the ruling objects of my desires and my feeble endeavours; and one of my favourite maxims is that of your excellent Philip Henry: 'In those things wherein the people of God are agreed, I will spend my zeal; and wherein they differ, I will endeavour to walk according to the light that God hath given me, and charitably believe the others to do so.'

"I cannot say quite the same with respect to the *means* employed. I approve of them in general, but not without some reserve. For example, I fear that the establishment of a journal, or any common *action*, may tend to compromise the desired union. Neither can I reconcile with the fundamental principle of the Alliance that of the articles drawn up at Liverpool,* by which are excluded a whole body of Christians whose error may be combined with exemplary piety. I would go yet further, and say that on reflection I doubt whether any pro-

* A conference was held at Liverpool for settling preliminaries, Oct. 1, 1845.

fession of faith would be in harmony with the object of the Evangelical Alliance, such as I conceive it. The unity which it is intended to bring to light is essentially spiritual, and therefore seems hard to be kept within visible limits such as those which a church or an association require. Either the confession of faith will be wide enough to include all Christians who are so at heart, or will not. In the former case the end [of drawing it up] will not be attained; in the second case, it will be exceeded. I may perhaps be mistaken, and I am persuaded that the men of God who have drawn up the articles referred to, after ripe deliberation, are much better capable than myself of judging of the questions to which I have taken leave to call your attention. . . .

"I hope to be present at the Conference of August 19th, God willing; and I rejoice at the prospect, both on account of the grand principle on behalf of which it is convened, and because of my desire to become acquainted with the eminent Christians which it will doubtless bring together from various parts of the world."

He went thither accordingly, and took part with lively interest in this assembly, composed of a thousand Christians from the Old and the

New World. "The principle of the Alliance," he writes, "is no other than that of brotherly love: but it is this love clothed in a special manifestation, and sustained by the great force of the present day, *association*. Some are displeased at this external apparel; and one must allow that it ought not to be necessary. But it is necessary, at least for a time, in order to revive brotherly love, and restore to it, in the eyes of the Church and of the world, the place which it has lost in the Christianity of our day. I could not bear to think of such a work being pursued in our days, and myself remaining aloof from it. It would be, I am sure, to depart from the spirit of the Apostles and of their Master."

After the Conference, Adolphe Monod visited some relations and friends in England and Scotland, preaching in English in various places. Before leaving London he wrote:—

"Yesterday morning Mr. Noel administered the communion in his chapel:* a large number of ministers and other members of the Alliance, of various denominations, received the communion from his hands, a touching and solemn scene which I shall never forget. 'This is

* St. John's Chapel, Bedford Row, of which the Hon. and Rev. Baptist W. Noel was minister before leaving the Established Church.

heavenly,' was the remark made to me by the venerable Dr. Bunting, president of the Methodists. On leaving the chapel we went to visit a school of poor children whom Mrs. Kinnaird has under training for domestic service.* I was deeply touched at hearing a hymn sung by sixty young girls, from the age of eighteen or twenty down to six or seven, arrayed before me in order of height, the smallest in the front row, and dressed in a simple and tidy costume. I had in front of me a charming little girl about six years old, who was opening her little mouth to sing like the rest. The refrain was, 'And crown Him Lord of all;' and when I heard these dear children call upon angels, men, Jews, Gentiles, and the Church of Christ to crown the Lord, my weak heart gave way, and I could but weep instead of singing. I felt there that Jesus Christ is the true God, the living God, because He is the God of little children. Afterwards Dr. Kirk gave a charming address to these children, on the subject of Bartimæus, intermixed with questions. It was delightful. Ah!

* The present Lady Kinnaird. The age of the older girls was probably over-estimated by M. Monod. The institution referred to is the St. John's Servants' School, formerly situated in New Ormond Street, now in Westbourne Park. The age at which the girls leave the training school is usually about sixteen. (Note by the Translator.)

it is with the heart, and not with the understanding, that one believes, and the whole of sacred criticism is not worth my little vis-a-vis of six years old, opening her mouth to say to angels, Jews, Gentiles and Christians, 'And crown Him Lord of all!'"

"From there I went to lunch with Mr. Kinnaird, and then returned to the church to hear Dr. Kirk preach. At three o'clock I preached in the chapel of Mr. Chalmers (Free Church) to a tolerably large audience on 'Jesus healing the sick,' with a collection for the Toulouse Society. On Sunday week I have to preach at Liverpool for Dr. Ferguson (Free Church), and on Tuesday the 8th to collect for the Toulouse Society in an English meeting."

The following year (1847) he went again to Marseilles for the services of Passion Week. Whilst there he received the intelligence that the Consistory of the Reformed Church in Paris had called him to be the suffragan of its venerable president, Pastor Juillerat.

From his brother Frederic.

"You have learned already from M. Delessert's note that so far as the Consistory is concerned,

God has opened for you the way to Paris, and a wide way too. If, as I hope and desire, He is calling you to follow it, may He show you His will. M. Charles Vernes, on the eve of his departure for St. Petersburg, decided suddenly to convene an extraordinary meeting of the Consistory, and to place on the order of the day, in the convening notices, the nomination of a suffragan. All the members who could be there were present, eight pastors out of nine, and eight elders. Two questions were successively put by M. Juillerat—

"'First, Does the Consistory allow me a suffragan?' Voted unanimously in the affirmative by show of hands.

"'Secondly, Does the Consistory consent to nominate as my suffragan M. Adolphe Monod, whom I present for this office?' Vote taken by ballot; yes or no. Fifteen ayes, one blank paper. I reckoned on a majority, but this grand result surprised as much as it delighted me. I saw in it a reply from God, and an indication of His will for your guidance."

Monsieur Juillerat likewise wrote to his future suffragan:—

"You have gained confidence by your moderation and your wisdom. There is here a vast

field of labour and many hearts which long for you, and many wishes which call you. It costs me more than I can say to relinquish the pulpit; but nothing will console me more than to see you take my place in it.

"Frederic's joy is great, and is shared by all the members of your family as well as mine."

It was not without regret that Adolphe Monod left the college to which he had given the best years of his life, nor the town where he had so many devoted friends, and where he left the tomb of one of his children, nor his deeply afflicted brother-in-law and all those belonging to him. But he could not doubt that this call was the expression of God's will concerning him, and he determined to act upon it.

CHAPTER IV.

Paris—Ministry in the Reformed Church.

1847–1855.

Every important decision was to Adolphe Monod a matter of previous hesitation and distress; but God gave him grace to seek always with so much sincerity to know and to do His will, that notwithstanding the almost excessive scrupulosity of his conscience, he had seldom reason to regret the determination to which he came. "I cannot," he once wrote, "say like Napoleon, 'I had a strong will: I never hesitated.' Thence, according to him, originated his power. No matter; such as I am, I prefer my weakness to his strength, remembering a little word (dictated by One stronger than he, and who broke him in pieces when his time was come), 'When I am weak then am I strong.'" This time, again, he was able to see that the Lord had led him by the right way, and brought him to Paris at a time when his

presence and influence could be of special use to the Church.

His removal to Paris brought him nearer to the larger part of his family, and more particularly to his mother, who was not to reap the advantage of it for many years, but who received much blessing through his ministry. There was a peculiar sympathy between her soul and his; and no one rejoiced more than she to see him arrive in Paris.

He had been at Paris but a few months, when the political troubles of February 1848 broke out. Some persons who were anxious to see a pastor take his seat in the National Assembly, thought of nominating him as a candidate. But he felt himself in no wise made for political life and political debates.

To his Sister Madame Babut.

"*Paris, March* 20, 1848.—Political events have only confirmed me in the persuasion that I am here in the right place, too happy if I can clearly discern a well-defined task with which the Lord shall have pleased to intrust me. And unless I receive a totally unforeseen bidding, I shall seek this task in my spiritual functions and not in a political appointment. My ambition would

rather be to keep clear of all action of this kind. . . I should inevitably compromise my Gospel ministry by plunging into the deliberations and debates of the National Assembly; and I will add, that I should compromise it, so far as can be judged, without any compensating advantage. Frederic, when consulted the other day by a pastor, answered; 'Leave Adolphe where he is; he will be of no use in political debates.' This is not flattering, but it is true."

From M. de Félice.

"*Montauban, January* 20, 1848. . . . They tell me that your preaching draws a large audience. Everybody expected it, and it is seldom that everybody is mistaken. But the real question is what effect your discourses produce. They may be brilliant and far-sounding, and yet not be what you, as a faithful servant of Christ, would most wish them to be. I do not know, but it seems to me that in our days, or, to speak more precisely, at the present date, the broad and vast moral principles of the Gospel ought to occupy in the pulpit a larger place than they have done for some years past, and some endeavour is required to connect them with Christian dogma, and with that *Christian*

spirit which is showing itself and making its way in the noblest aspirations of our day. Believe your old and lonely friend, this is one of the main forces of Christian preaching. M. Vinet often said so to me, and the more I think upon it, the more I am convinced of it."

To Professor de Félice.

"*Paris, April* 24, 1848.—Let me speak of myself, since you are good enough to ask me. My preaching is well attended, and seems to be liked. Good impressions have been produced, as I learn from various quarters. Coquerel shares with me the honour of filling the Oratoire, and if I am not mistaken, it is fuller when he is there than when I am. I have heard him preach several times. He has only returned the visit once, I believe; and that was in the little church of St. Germain. It is almost certain that he will take his seat in the National Assembly. According to our views of the matter, this is to be regretted.* Perhaps he would not have succeeded, if we had brought forward an ecclesiastical candidate against him: many

* M. Athanase Coquerel was a distinguished leader of the Rationalistic party.

people wanted to vote for a Protestant pastor, and found only him on the list. . . .

"But I have wandered far from the subject of my preaching, of which I wished to speak to you. I agree with you as to the necessity of appealing to the great moral principles which are in the human conscience, and to the general spirit of Christianity which is in the air, and in the opinions of the age; but how is one to do it? The three elements of the problem are Jesus Christ, received by the heart and in the inner life; the Scriptures received as the testimony of God; and society such as we find it at the present day. But whether it be from defect of spiritual communion with Christ, or from ignorance of the profound meaning of the Scriptures, or from isolation in regard to the society which surrounds me, I do not see my mission. I find, no doubt, *something* to say and to do, but I do not discern *the precise thing* that I have to say and to do. . . I receive some visits in my capacity as pastor, which interest me. I visit some Christian friends. I have some social duties to perform; but all this amounts to very little. I have hardly any pastoral functions,* M. Juillerat having had the goodness to retain the charge of them to the present date. I could,

* Referring to baptisms, marriages and funerals. (Translator.)

therefore, devote myself fully to preaching, if I saw more clearly 'the way wherein I should walk.' This is the object of my constant prayer."

A journey which Adolphe Monod was desirous of making this year in the South of France, was only partially accomplished by him. His intention was to begin and end with Montauban. He went there accordingly, and had the pleasure of revisiting the friends and relatives from whom he had parted the previous year, and then started for a preaching tour. He wrote to his relatives as follows :—

"*Toulouse, June* 15, 1848.—My beloved ones, how sweet it was to see you again, how hard to part again! Dear Edouard, what a life is yours! out of seven days, not half an hour of rest and real relief! What with my occupations, and what with your sufferings, I could not catch the opportunity which I was watching for, of conversing at ease with you on the things which belong to our common peace. The Desert in the morning, Gethsemane in the afternoon, Golgotha in the evening; such is your life, and that of those who suffer with you. But, is it not more or less the life of every child of God on earth? Well! the Desert with Christ, Gethsemane with Christ, Golgotha with Christ: this

is better than the pleasures of sin. Be things as they may, dear friend, blessed, blessed, blessed be God."

He was in the Tarn when he was suddenly recalled to Paris by the troubles of June. His family had been exposed to serious dangers, but he found all those belonging to him well, through God's mercy; although the quarter where they lived, the Faubourg Poissonnière, very near the celebrated Clos St. Lazare, had been the scene of a bloody combat. He was all the more grieved not to be able to revisit Montauban, because the condition of M. Babut was growing continually worse. He could but cheer him by his letters until God called him to Himself three months later.

To M. Babut.

"*Paris, July* 29, 1848.—My dear Edouard —Need I say with what painful sympathy we accompany you in these new attacks of physical suffering and mental distress, or with what edification and consolation we heard of 'the end of the Lord' and of the humble submission to His mysterious will which He had given you? Oh! my dear friend, if the Gospel is true—and we know that it is—this submission is 'the

one thing needful' for you. I give you advice which I do but ill take myself; I, who bear my load of ten pounds less patiently than you bear yours of a hundred pounds: and yet it is true, because it is the Gospel. It cannot be impossible to accept in peace the will of God, and to drink the cup which He has given you to drink. It is the image of Christ crucified which we must always have before our eyes. What an admirable mission will be yours, dear friend, when the Spirit has gained such a victory over the flesh! What will be my poor preaching in comparison with that of a member of Christ chastened day and night as you are, yet never ceasing to give Him glory! The more you suffer, the more useful you will be; and afterwards, when taken to the bosom of God, how joyful to remember these days of mourning, and to call to mind in the presence of Him whom you will see as He is, that you did not wait to believe until you saw: nor to give thanks until you were delivered. . . Live in the anticipation of heaven; and, with your eyes steadfastly fixed on Jesus, such as you see Him there (1 John iii. 2) give Him glory—glory—glory. This is the desire and prayer of your poor unworthy brother.

"*P. S.*—Dear Adèle, dear children, I press you

to my heart. 'Be not afraid, only believe.' Think only of *profiting*, of growing in grace. It is the cross; the cross in all its bitterness; but it is no more than the cross."

To Professor de Félice.

"*Paris, July* 29, 1848.—The first time that I occupied the pulpit at the Oratoire, I preached on the fatherhood of God. I could not preach His universal fatherhood such as you understand it in the present day. Doubtless God is the Father of all men in a certain sense—by creation, by Providence, and by what the Scripture calls His 'goodwill towards men' (this passage is wrongly applied: I should rather have quoted Ps. cxlv. 9). But in the strict Scriptural sense of the word 'Father,' whether as used by the prophets, or by the Lord, it always presupposes a certain moral relation established between God and man into which all men have not entered. I have sought in the whole of Scripture without being able to find it, a single passage in which God is called, as by the heathen poets, the Father of all men, or where all men are called children of God.* If you

* This remark is true, and of great importance in the present day. Those who preach the universal fatherhood of God, lay

know of one, pray quote it. In regard to the fatherhood of God in Christ, I pointed out the participation of the Christian in His Father's nature, His Father's training, His Father's inheritance, and His Father's love, which contains all the rest. And I showed how these various advantages corresponded to four wants of the present time, want of stability, of security, of consolation, and of love."

In the meanwhile ecclesiastical events were making progress, like those of the political world. After the synod which was convened immediately upon the revolution of February, for the purpose of preparing a scheme of re-organisation of the Church, to be submitted to the Republican Government, came the Assembly of September. We do not propose to relate the history of the debates in which Adolphe Monod

the foundation-stone of Rationalistic Theology. In the Old Testament, the children of God are the Israelites; in one or two cases, believers (Prov. xiv. 26); in the New Testament they are the regenerate (see Deut. xiv. 1; John i. 12, 13, &c.)

One passage may seem an exception, namely, where Paul endorses the words of a heathen poet: "We are also His *offspring*." But it is no exception; if we take into account that "offspring" is a more general and lower term than "children" (expressing even the relation of the progeny of the lower animals to their parents); and does not imply necessarily the claims or privileges of children. (Note by Translator.)

and his brother Frederic took a considerable share, with views which differed, and were even opposed the one to the other. It will be sufficient to mention the point which led to the separation from the Reformed Church of several evangelical pastors, and of a certain number of laymen; at the head of whom were Frederic Monod and the Comte de Gasparin.

The General Assembly of September, representing the Reformed Church, had considered the question of a Confession of Faith, and had rejected by a majority the proposal to make a new one. Among its members, some insisted that this new Confession of Faith was necessary at that time, and had declared themselves ready to leave the Church if it were not voted. Others, agreeing with the first in wishing for a new Confession of Faith, considered that the Confession of La Rochelle, not having been abrogated, was still the historic basis of the Reformed Church, that the faith of the Gospel having never ceased to be professed in the Church, one might under existing circumstances remain in it without unfaithfulness, and wait for an official Synod to revise the old Confession or replace it by a new one. Others thought that the occasion was not a favourable one even to raise this question, and were resolved to vote simply for the main-

tenance of the *status quo.* Of the three representatives of the Monod family, Frederic, Adolphe, and Horace, which the Assembly contained (all closely united in the common faith), each had spoken in favour of one of these different views.* Adolphe, who held to the second, did not

* Under the Edict of Nantes, the Reformed Church held synods which were legally recognised by the Government. The last of these was held in 1659. The synod of 1848 was not recognised by the Government, but held independently of it, and had consequently no legal authority.

It is to be observed that, if the Confession of La Rochelle had been in force, M. Frederic Monod, and those who thought with him, would not have insisted on a new Confession of Faith. But the ancient Confession, though not abrogated, was practically disregarded, and a large part of the pastors of France held views altogether inconsistent with it. Hence the demand for a new Confession.

In 1872, a synod of the Reformed Church was held, for the first time since 1659, under authority of the Government. Its session took place in Paris, and among various regulations then enacted was the following :—

"Every candidate for the sacred ministry shall, before receiving consecration, declare that he adheres to the faith of the Church, as it is declared by the General Assembly, and which is thus expressed :

"Upon recommencing the course of its Assemblies, which have been for so many years interrupted, the Reformed Church of France would, before all things, render thanks to God, and testify its love to Jesus Christ, its divine Head, who has sustained and consoled it during its trials.

"It declares by its representatives that it remains true to the principles of faith and of liberty on which it was founded.

"Together with its fathers, and its martyrs in the Confession

think it right to follow his brother Frederic in his secession, and this separation, though but outward, was a cause of deep grief to the two brothers. Some months later he set forth the motives of his conduct in his pamphlet; "Why I remain in the Established Church." He wrote in it:—

"If these feelings are shared by our brethren, whether remaining or seceding, then, instead of judging one another, we shall love one another; instead of contending, we shall pray one for another; and brotherly love, the first object of my concern in this matter, next to the truth in Christ, may yet be preserved. The time is short, the harvest is white, the field is vast: let us go to work then in love and in the peace of Jesus. Let our rivalry be only in love and in holiness, and let us be sure that those will have the best position who shall give proof of the warmest love and the most living holiness."

of La Rochelle, and with all the Churches of the Reformation in their creeds, it proclaims the sovereign authority of the Holy Scriptures in matters of faith; and salvation through faith in Jesus Christ, the only-begotten Son of God; who died for our offences, and was raised again for our justification.

"It preserves, therefore, and maintains, as belonging to the basis of its teaching, worship, and discipline, the great Christian facts represented in its religious services, and expressed in its liturgies, specially in the Confession of Sins, the Apostles' Creed, and the liturgy of the Lord's Supper." (Note by translator.)

Each of the brothers persevered in his conviction. On the 5th of August in the same year (1849) Adolphe Monod, being appointed as titular* pastor to the place left vacant by the retirement of his brother, expressed the deep emotion with which he accepted this appointment. "How comes it," he said, "that I am to-day taking the place of my elder brother, that faithful disciple of Christ, that pastor respected by all in his retirement, and honoured by all in the sacrifice which he made? It is in vain for me to say to myself that my occupation of the post which he so long filled is another pledge of that fraternal affection which unites us as tenderly as ever. My heart breaks at the thought of even an apparent separation. But, after all, shall we not drink the cup which our Father has given us? Can we do otherwise than follow, each one, the path which we believe to have been traced for us by God?"

He hesitated a little between the north and the south in deciding how he should spend a few weeks of vacation, and felt himself drawn towards England. "The opportunity is good for seeing England, and above all, Scotland,

* The "pasteurs titulaires" are nominated by the State, the "suffragants" by ecclesiastical authority.

Leveson Gower, Kinnaird, and other good friends, in the company of the excellent Sir Culling" (Sir C. Eardley). He decided accordingly on taking that direction, and after a short stay in England went on to Scotland.

"*Glasgow, October* 10, 1849. — We left Carlisle on Monday morning, and arrived here without accidents or other occurrences. We were received at the house of John Henderson, Esq. Nothing can exceed the goodness of these excellent friends. Immediately upon our arrival, I went to see our friends the Bosts, who gave me a *French* welcome, a thing which one learns to appreciate in England. John Bull has a thousand good qualities, but that tenderness of heart which one finds in countries of the French tongue is generally wanting in him. Yet not always. Sir Culling has French blood in his veins: so also has Mrs. Dallas: they know what it is to have these outgoings of affection which bring tears into the eye: so do some others, but they are exceptions. Ah, how much I love this opening of the heart, this evangelical tenderness!

"On Monday, after dinner, we had a meeting in the City Hall to protest against the intention

of Government to extend the postal service of London to a portion of the Sunday. This measure meets with general reprobation, and yet it is doubtful whether it can be prevented, so decided does the Postmaster-General, Rowland Hill, appear to be. The Glasgow meeting—of which Sir James Anderson, the Lord Provost, was chairman—was rather too sabbatic for me. But no matter; this reverence for the Lord's-day is worthy of profound respect, and edified me greatly. What most interested me was the place which laymen and working men occupied in the meeting. Not one clergyman opened his mouth, except for prayer. Three resolutions were proposed by merchants, who said only a few words, and supported by working-men, who made speeches that were copious, full of matter, racy, and truly eloquent. One only of them got into a mess by endeavouring to enter upon distinctions and explanations as to the Sabbath: he ended by calling forth hisses. This impression was effaced by the last speaker, a simple post-man, a stout chubby-faced fellow, a market-place speaker, who complained, in a stentorian voice, that his friends and himself were *worn out* with Sunday work. He gave us a popular harangue, serious and comic; not allowing a moment of interval

between emotion and laughter. 'I can bear witness,' said he, 'that I never see *respectable* people come to fetch their letters from the post on Sunday. And as for those of you who do come, I hope that the present meeting will have the effect of making you rather more considerate. *I shall be on service next Sunday, and I hope to see infinitely less of your faces then than I have done before.*'

"He knew also how to touch the chord of the feelings, and enthusiastic applause greeted him when he sat down. M. Guizot or M. Thiers would have spoke differently, but they would not have spoke better; I mean, more to the point."

The organisation of the Reformed Church in Paris at this period added to the fatigue of the pastors, and made their life peculiarly burdensome. It will be remembered that there was practically a single vast parish. The pastors preached alternately in the three churches of the Oratoire, Pentemont, and Sainte Marie: the pastoral functions devolved, according to their nature, some upon the pastor *of the week*, others upon the pastor *of the month*. The consequence was that the parish of each was the whole of Paris. How often did Adolphe Monod

wish to see this immense church divided into parishes, and to have his own parish, where he could feel himself at home, and accomplish his pastoral work in a more personal and concentrated manner than was possible with such a widespread charge.*

His Sunday's work began early, for he was Chaplain of the Lycée Louis-le-Grand, where the service was at seven o'clock in the morning, and he lived at the other end of the town. Often, before returning home, he had to conduct the service at the St. Lazare prison, of which he was the first regular pastor. Thus having conducted at least one service, if not two, he returned home to prepare for the mid-day sermon. Sunday afternoon was occupied in paying some visits to the poor and the sick, in religious conversation with his family, in the meeting for searching the Scriptures which he had begun at Montauban for his children and some of their friends, and in preparing for the evening service. This last service was rather a refreshment to him than otherwise. Having been set on foot by his brother Frederic, and steadily continued

* The Reformed Church has now eight parishes and twelve places of worship in Paris; whilst the places of worship belonging to other denominations of French Protestants are about twenty in number.

by him in the Upper Room of the Oratoire till he left the Reformed Church, it was a sort of fraternal legacy. Here Adolphe Monod felt himself at home; he had a band of simple and steadfast hearers—his "little Sunday evening flock"—where he used to find again many of his catechumens, and met with much sympathy.

"*September* 17.—I cannot come to a solution of the first of the questions which I have upon my mind—that relating to the instruction of the catechumens; and this has discouraged me with regard to the remaining ones. . . . The view of my ignorance, my uncertainty, my weakness, my inconstancy; of all the defects with which my life abounds, overwhelms me. I see no refuge except in an abundant spiritual life. But this very life; I follow after it, and cannot attain to it. Yet this is my calling, my peculiar office, to live the life of God, and lead others to do the same. O my God, help me amidst my unbelief!"

This abundant spiritual life was not with him an object of selfish desire; he sought it in order that he might diffuse it around him; and especially that he might communicate it to his hearers, and to his catechumens, towards whom

he bore an affection that was both pastoral and paternal. Their number increased every year; some came from the country to attend his classes; and these religious instructions, to which he gave great care and much labour, formed an important part of his ministry, by the influence which he exercised over the young people. It has left living and deep impressions, of which our Church still reaps the benefit. He eagerly seized opportunities of gathering around him his former catechumens. As long as he could, he used to assemble them, one Sunday in the month, through the summer, in order that he might not lose sight of them.

As to his preaching, none can know what this servant of God, "eaten with zeal for his Master's house," this Christian of boundless compassion, was in the pulpit, but those who have seen him ascending its steps as though he bore upon his heart the sins of his hearers.

"O cross of the preaching of the cross! who of my hearers to-morrow will suppose that from Monday morning till after a great part of Saturday is gone, I have kept for my preparation all the moments which I had at my disposal, without finding anything which I could deliver to them in faith as a message from God,

and without knowing at this very moment what I shall speak on to-morrow!"

"The two things which have been the strength of my preaching (I say it in all simplicity and before God) have been, that on the one hand I have bestowed more labour on it than is ordinarily done; and on the other hand, that disposition to melancholy which has driven me to go deeply into spiritual things. God is love."

A great blow fell on him and all his family in 1851, namely, the death of his mother. For some years she had divided her time among her children, spending part of the year at her house in Paris, and the summer at Havre, where two of her sons and one of her daughters were settled. The remarkable intellectual and moral faculties with which God had endowed her had in no degree suffered from the decay of her physical activity. She was taken ill at the close of February, and her condition was immediately pronounced to be a serious one. Ten of her children, and a large number of her grandchildren, were able to wait upon her during her last days. Adolphe Monod had the sad but sweet privilege of acting the part of pastor to his mother during the close of this short illness:

his brother Frederic, who had been attacked with sciatica whilst in the sick-chamber, had to be taken home, and had not the pleasure of seeing his mother again.

Those who were with Madame Monod during her sickness were struck with her humility, her patience, and her faith. She requested that each of her children and grandchildren would write a text of Scripture for her, and she loved to have these passages read to her. The very day of her death she remarked; "I think that no one has given me; 'I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins'": and begged that it might be added to the list. This was the text which her children engraved on her tomb.

"If it would please the Lord to shorten my sufferings!" said she; "but His will be done. I am His. He has redeemed me. I am in peace." Shortly before her end, her children gathered round her. Adolphe spoke on behalf of all, and said, "We desire at the moment of parting with our mother for this present life to tell her two things: first, that we desire her blessing for ourselves and for our children; secondly, that we entreat her pardon for all the offences that we have committed against her from our childhood." He added "that we counted it the first

favour which God bestowed on us to have had the parents whom He gave us, and that our warmest blessings attended our mother in the prospect of her departure." Then he ended with prayer. Her last words were a cry uttered to the Lord, "Come, come!"

In the absence of his brother Frederic, and of Guillaume, who was then pastor at Algiers, the duty of addressing a few words to the friends who assembled to pay their last homage to the deceased, devolved on Adolphe Monod. He showed how the humble and active faith of his mother had grown stronger and more developed during her last illness. "Her Christian obedience grew visibly during her trial. She dreaded suffering; she dreaded death. But she accepted suffering and death with a patience which I should have called perfect, had it not still gone on increasing. But there was more than this: that freedom of assurance and of profession which had not been characteristic of her piety, was granted, fully granted, to her during her last combat. As late as the morning of the 4th of March she said to me, 'To have received so many favours, and to have shown such indifference in return! the thought is fearful.' But the evening of the same day she was heard repeating again and again these beautiful words

and others like them: 'I am His, I am His He has redeemed me. I am at peace. Grace, grace, grace!' Let us then take courage. All that God does, He does for our spiritual good. Let us fall in with His intentions; and let the death of our beloved mother stir us up to walk with new ardour in the way of life. Let us not wrap ourselves up in effeminate and unproductive feelings; above all, let there be no idolatry. Let us beware of giving to our mother the place which belongs to God. Let us go forward then, both in our inward and our outward life."

At the beginning of September, the first general gathering of the Evangelical Alliance recalled him to England. This was his last visit to that country, where he was received in the most cordial manner by his excellent friends, Sir Culling and Lady Eardley.

To Lady Eardley.

"*Paris, September* 13, 1851.—Gratitude is sometimes slow in its expression without being the less sincere. I am an instance of it. How could I wait a whole week without telling you how much my heart is penetrated with the

kindness of yourself and yours towards me and mine? My too short stay at Belvedere will remain engraven on my memory as a pledge of Christian hospitality and brotherly love: and were I not afraid to utter a too great heresy in the hearing of your husband, I should add that I should have enjoyed my visit to Belvedere yet more, if the great Conference in London had not interrupted my delightful repose. Your English activity kills me. I have returned home exhausted both in body and mind, and more disposed to sleep than to work if I consulted my feelings. But I hope anyhow that, what with rest at Belvedere and what with exertion at Freemasons' Hall, my little journey in England will have been really useful to me. My soul was especially refreshed in the Lord by the communion on the 3rd, and that day of the 4th, for which I cannot sufficiently thank Sir Culling that he detained me. It was my best day in London. Please to tell my worthy and honoured friend that as to the publication of the sermons, whilst leaving him entirely free, I am one of those who think that it would be best to preserve in this publication the difference of languages which characterised our threefold preaching. I will send him my sermon in the proof, as soon as I have corrected

it, with the few lines of introduction which I added at Tower Church.*

"And now, dear madam and sister, I implore for you, for your excellent husband, for your dear children, and for all your house (including my own daughter, to whom I send my tender and paternal blessing), all the blessings which can be desired by a friend who loves you with a true heart and according to the Lord's mind."

After some weeks spent in Paris he was obliged to go to Divonne and undergo a prolonged course of medical treatment, to prepare for a laborious winter. He met there M. and Madame Frederic Monod.

"*October* 23, 1851.—Yesterday we went to take tea with Lise Noguet, of whom the tract, 'Marie, or the Two Wooden Legs,' gives a correct history, only they should not have printed it during her lifetime. She gave us an excel-

* After the Conferences in London, Sir Culling Eardley was desirous that three of the friends whom he had had staying with him should preach, each one in his own language, English, French, and German, in Tower Church, which was attached to his property. Pastors Th. Binney, Krummacher, and A. Monod acceded to his request, and the three sermons were printed in one volume, with the title, "Tower Church Sermons."

lent rural repast, and we spent a most interesting afternoon with her. At the age of sixty-five years, walking on two wooden legs, but without crutches, so deaf as not to hear the report of a cannon, she is happy, gay, lovable; filled as she is with the life of the Holy Spirit. She was the more happy to see me because my sermon, 'Who should communicate?' given her by the gendarme Pichonnaz, contributed to show her the way of salvation. She makes up for the defect of her hearing by watching the movement of the lips; and that so well that Frederic talked with her for a quarter of an hour; putting questions and receiving answers; without suspecting that she was deaf. It would seem incredible."

The following May, Adolphe Monod undertook a preaching tour in Alsace, visiting more particularly the Ban de la Roche, Mulhouse and Strasburg. This tour was rapid but specially blessed. His heart was cheered by it. Not to speak of his numerous friends at Strasburg and other towns, he had peculiar satisfaction in meeting at the Ban de la Roche his old friend M. Daniel Le Grand; also in visiting the parish and parsonage of Oberlin, and preaching in his pulpit at Waldersbach. At Strasburg he joy-

fully seized the opportunity of having some intercourse with the theological students.

"*May* 24, 1852.—It is one of the signs of God's blessing on this journey that the impression produced has been too serious to evaporate in praises. They have not thought of the preacher. The angels have rejoiced, and I have rejoiced with them."

This was his last preaching tour. Henceforth he delivered isolated discourses only here and there. But he made it his business to reserve his strength more than ever for his ministry, and to rest whenever he was able to leave Paris.

The same year, 1852, was marked by a great deliverance which God granted to Adolphe Monod and his family. Madame Monod, seized with congestion of the brain in consequence of a sun-stroke, was near to being taken from them: but God restored her in answer to their prayers. Although her health was never to be entirely recovered after this violent shock, nor her strength entirely regained, God granted her sixteen years more of good and Christian activity. To her is due the translation into English of the "Adieux" and of the sermons on "Jesus tempted in the desert."

For the future, when Adolphe Monod left home, he was obliged to take that rest of body and mind with which he used formerly to reproach himself as though it were a sort of unfaithfulness. It was thus that towards the end of summer he took a journey in Switzerland with his son, with Pastor Louis Meyer, and two young friends.

"*Gryon, September* 14, 1852.—I left Lausanne yesterday by the steamer. M. Viénot accompanied me as far as Villeneuve. The omnibus took me to Bex, whence I walked up here with my knapsack on my back. The burden with the ascending walk for more than two hours was almost too much for my fifty years. A young peasant who overtook me happily offered to take my load; which gave me an opportunity of talking to him about another road, rougher than that to Gryon. I rejoined Meyer and B. here. W. and E. arrived about half-past eight, returning from the Grand St. Bernard, enchanted with their excursion."

"*Evoléna, September* 15.—We resumed our journey on Tuesday. Notwithstanding the mists of Gryon, being encouraged by the fine weather which we had met with in the lower regions, we decided to cross the Col de Cheville,

skirting the foot of the Diablerets; then crossing the scene of the land-slip which happened at the beginning of last century; and lastly, following the course of the Lizerne torrent, by the new road cut in the side of one of the two mountains between which it flows. On the left you have the mountain, and from time to time perpendicular rocks of an immense height above your head; on the right a steeply inclined slope, when it is not perpendicular or nearly so, which descends to the torrent which you see from time to time without ever hearing it, being separated from it by an elevation of 1800 feet. In front you have mountains of nearly perpendicular rocks with wide channels formed by the spring torrents, at the foot of which large fir-trees are visible. All this forms a sublime spectacle, to which succeeds, as you come forth into the valley, the cheerful and picturesque view of Sion and the surrounding country. We reached Sion on Tuesday evening. From there, we yesterday morning ascended the Erwinger-thal, and had another beautiful day's journey.

"Let me not forget to mention a curious fact connected with our excursion in the valley of Hérens. In these mountain villages, little visited by strangers, there are no inns. Travellers are received by the parish priests, who

thus exercise a peculiar sort of hospitality, half business, half charity. It thus came to pass that we dined at the house of the curé of Hermance, and slept under the roof of the curé of Evoléna: and I must bear witness to the good grace with which they entertained us, and the extreme moderation of their charges, when we begged them to fix them themselves. Each time we were constrained to give them more than they asked. Meyer and I let them know who we were; but this did not in the least abate their courtesy; and we had, especially with the priest of Evoléna, long religious conversations, which were not without interest. He took leave of us with these words, "Each of us follows the rule under which he was born; but we are brethren in Jesus Christ, and I have seen nothing in you which does not edify me." But at the same time we were struck with the absolute uniformity which exists in the opinions and the arguments of all the priests of this fallen Church. Enter into conversation with a Roman Catholic priest, whoever and wherever he may be, and you may be certain that his arguments will be exactly the same as those of the two priests with whom we stayed; equally empty as to their basis, and equally subtle as to their form.

"On the 26th, towards the close of the day, the horizon cleared up by degrees and disclosed to our enchanted eyes—first by the light of the sun and afterwards by that of the moon—the wonders which a jealous sky had at first concealed from us. At this place the chain of Mont Blanc, seen from behind, offers to the eye shapes that are less beautiful and aspects less varied than on the side of Chamounix: but, by a sort of compensation, being both nearer and more precipitous, it has a somewhat grander appearance. One is less delighted, but more impressed. . . .

"We had for our guide, Antoine Proment; a man whose long experience supplies him with many interesting materials for conversation with travellers. When I paid to him the small remuneration agreed upon for his services, the good man, who had heard us repeating hymns and portions of Scripture, according to our custom, as we were on the way, said to me, 'Sir, if you were to give me twenty francs instead of eight, you would give me less pleasure than you did by your conversations on the mountain. I listened to it as much as I could; I was only sorry that my mule made me lose some of it by the noise of its steps. Compared with us peasants you are saints.' You may suppose that

I did not lose the opportunity of speaking to him about the grace which is in Jesus Christ. I will take the first opportunity of sending him some books, and especially a New Testament, of which he accepted the offer with an eagerness which touched me. What have we that we have not received? and who is it that made us to differ from others?

"The same day, we went on from Courmayeur to Aosta. Never did a fairer sky illuminate a more lovely route. In proportion as we left behind us the foot of the glaciers, Mont Blanc, separating itself gradually from its surroundings, seemed to mount towards heaven, as we descended into the plain. Before us, at the other extremity of the horizon, there came gradually in view one of the most beautiful glaciers of the Italian valleys, remarkable for the purity of its pyramidal form. Nearer to us, between these two inhabitants of the skies, was a favoured land uniting the richest vegetation with the most picturesque sites: vines and wheat growing in the same field, cascades which would be celebrated if they watered a country more frequented by travellers, and delicious orchards."

Always careful to improve the opportunities of doing good which he found, he endeavoured

in travelling to do Gospel-work. In the hotels, he tried to make friends with some one who was well disposed, generally with the master of the house or the head-waiter, and after his departure would send a parcel of good books, which were always well received. The Sundays on his travels were always days of halting and rest, and he used to make arrangements for a little service in the hotel where he was staying.

In 1854 an illness, accompanied with troublesome symptoms, obliged him to give up his work before the time for his vacation was come. He went to spend some weeks at Havre with his brothers. He writes from thence :—

"*Ingouville, June* 3, 1854.—Oh, how gladly would I, before returning to this earth which 'devours its inhabitants,' find some way of escaping from this hurried and broken-up life which kills me! Let me think upon it well, it is a sacred duty; otherwise I feel that I shall not hold out long. . . . . Let us travel in peace along the road of life, which, by the grace of God, is for us the way of eternal peace. Let us keep our eyes directed upwards; and let us rely on God, the God of Jesus Christ, to make all things work together for our sanctification and consolation, in communion with a crucified Master."

"*Ingouville, June* 15, 1854.—Oh, how little does my life fulfil my notion of a Christian life and an apostolic ministry! I seem to myself so anxious to do right; to do nothing but the will of God, and to do it unreservedly. But the infirmity of the flesh is there, which ever weighs me down; and my undecided disposition makes me lose much time. Rest, in my case, always re-opens the door to melancholy, which is more or less excluded by a life as active (I dare not say, as useful) as mine. Oh! if there were some means of giving oneself wholly to the Saviour, and living for Him as He lived, to obey His Father."

Rest was not sufficient to restore him. It became necessary to seek for a more efficacious remedy, and the doctors advised him to try a course of treatment at Evian. He went there in July, attended by his eldest daughter, and made a long stay there, interrupted by a visit to Céligny at the house of his second daughter, who had married Pastor Auguste Bouvier some months previously. His family joined him there to celebrate with him the 25th anniversary of his marriage. He received frequent visits at Céligny, and one day had a meeting of eighteen young pastors, who were glad to receive from

him some advice as to preaching and the ministry of the Gospel.

"*Evian, July* 27, 1854.—We began this morning reading the Psalms in the new translation, and St. John. I am following the reading in the originals. We likewise began the volume of M. Faugère, upon the two sisters and the niece of Pascal.* It ought to interest me, but I have no interest for anything at the present moment."

"I am thinking of holding a daily meeting. I should like to follow the good example which Frederic set me at Divonne. But I must refuse to undertake any Sunday service."

"*Evian, August* 3, 1854.—I have had some profitable conversations with friends, both old and new. Among the latter I would particularly mention M. Charton, the editor of the 'Magasin Pittoresque,' a man of genius and of heart, with whom it is a real privilege to talk.†

* M. Faugère published the first correct edition of the "Pensées de Pascal."

† Adolphe Monod kept to the last an affectionate remembrance of M. Charton. On the other hand, the warm-hearted editor of the "Magasin Pittoresque" did not forget the conversations at Evian, of which we find a trace many years later in his excellent miscellany.

"One day, upon the shore at Evian, I was talking with a man whose memory will never perish, Adolphe Monod; and I

"*August* 1854.—I think that in this retirement I have gained some victory over my spirit of despondency, that is to say, of unbelief. If God enables me to maintain the habits of prayer which I have formed here, I trust that, living nearer to Him, I shall be less touched by the earthly trials which, however bitter, cannot attend us further than till death. Provided only that they make us better to know and taste the love of Him who is love, the time will come, and that soon, when we shall take pleasure in the tears which they have drawn from our eyes. Let us live in heaven, though labouring on earth, and all things will be sweetened."

His intended return to Paris for the month of October could not be realised. The doctors advised another stay at Divonne before returning. Adolphe Monod made it a point of conscience to obey the orders of his doctors, though

put before him the moral problem; a sort of common-place, which is often used as a crucial test in this grave question as to lying. 'Suppose,' I said, 'that it is your business to announce to a mother the death of her son. She is dangerously ill. The doctor stops you on the threshold, and says that this news may kill her. In the meanwhile, the mother hears that you are come: she expects you, she calls for you, she questions you, she urges you to tell her; what will you do?' Adolphe Monod replied with a look and an accent which I shall never forget, 'I would fall upon my knees in her presence and would pray.'"

looking higher, and to One who is more mighty. He was able to preach occasionally towards the end of his stay in Switzerland, and he did not return to Paris till November.

He preached for the first time, after an interval of six months, on the 11th of December. By an interesting coincidence, this day happened to be that of the yearly collection for the poor. It was not without emotion that he found himself again in the pulpit to plead their cause in the Lord's name. He took for his text these words—"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." He said:—

"God does well that which He does, and all things serve Him. Entering this pulpit for the first time after a silence of six months, I could not do so more suitably than for the purpose of pleading the cause of the poor. All afflictions are akin: myself humbled by sickness, I may the better sympathise with the humiliation of those who want the necessaries of life. If my feebleness can serve the interests of those for whom I plead to-day, better than my strength would have done, it will be a touching reason added to all those which God has already given me, to thank Him for this visitation.

"Having said this word on behalf of the poor, I hasten to put myself out of sight, in order that you may see only the true Advocate of the poor, the one who is of all others the most faithful, the most persuasive, and the most afflicted. The true advocate of the poor is the 'Man of sorrows and acquainted with grief;' He who, by all that He has suffered, has acquired a claim upon our sympathy and gratitude, which gives irresistible force to His interposition on behalf of every sufferer."

After having exhorted his hearers to give, with their eye upon the cross, reminding them of the work of Jesus Christ on behalf of each of them; he proceeded:—

"As for Him, the only-begotten Son of the Father; He was rich in God: He possessed abundantly all that you lacked—holiness, love, life, the favour of God, happiness, celestial glory. What did He do? He left the abode of heaven and the bosom of God; He came into our sorrowful world as a man like ourselves: nay, more, He humbled Himself lower than us, living in poverty, desertion, and contempt, and died, like the lowest of men, the death of a malefactor. And all this to clothe you with that of which He despoiled Himself. If He descended from

heaven, it was that you might ascend thither: if He visited this world, it was to deliver you from the curse which rests upon it: if He died, it was to merit life for you. And now here are you, if you believe with your heart on Jesus Christ, redeemed from condemnation by the blood of Christ, made children of God in Jesus Christ, baptized with the Spirit of Jesus Christ, and ready to die in the peace which Jesus Christ gives, and so enter into His glory. Do you know this? do you believe this? If so, then turn towards the poor the eyes which you have just now fixed on Jesus Christ, and deal with the poor, in respect of the good and evil things of this life, as He has dealt with you in respect of the good and evil things of the unseen world."

He ended with these words, "The one who will make of all others the gift most rich in sacrifice, will be he who has cast the most repenting, believing, and loving look upon Jesus Christ, who bestowed on him the gift of His own blood, shed upon the cross."

A fortnight after, on Christmas Day, he preached a sermon; of which some portions were reproduced in the preface of the "Adieux;" upon the text, "Yea, a sword shall pierce through thine own soul also." We will quote only a few

words, which might seem prophetic as regards himself:—

"If, amidst the sufferings by which the Christian is assailed or menaced, there comes one which is piercing beyond the rest, and is, compared to the rest, what the cross was, as compared to the other sufferings of Christ; well! my brother, or sister, receive it as Christ received His cross. Say (it is lawful to do so), 'Father, save me from this hour;' but add (you ought to do it), 'for this cause came I to this hour.' It is your Golgotha, of which God spared you the anticipated sight in consideration of your weakness. . . . Who knows with what blessings God has stored it for you?"

It was in this spirit that he himself advanced to meet the cross which was beginning to be raised before him, but which, through God's goodness, he could not yet fully distinguish nor measure. From one sacrifice to another he was to reach a clearer comprehension of it; and the first sacrifice required of him was that of his preaching. He was still, however, able to preach occasionally during the first months of the year 1855, and continued to instruct his catechumens till Easter.

On January 21st, his birthday, preaching on

Psalm ciii., after having celebrated with the Psalmist, the God who pardons sin, he continued thus:—

"Henceforth the barrier is broken down; our sins, being blotted out and forgiven, no longer form a separation between God and us; nothing henceforth hinders Him from putting forth all the tenderness which is in His nature. In the God of grace David finds, and we shall find with him, the 'Father of compassion.'* This expression is used by St. Paul, and seems as though it should have been kept for the New Testament: but David has anticipated it,† like many other things, by the strength and penetration of his faith, which makes him altogether evangelical. The feelings of God towards us in our sufferings are those of a father. See with what an eye a father beholds the sufferings of his children; raise to an ideal point what he feels for them; and you will have some idea of what God feels for our sufferings. In regard to our sins, He forgives us; in regard to our woes, He pities us. . . . O love, O compassion, O fatherly character of God, who can rightly appreciate you? It is the privilege of those who are most afflicted.

* "Pére des compassions."—2 Cor. i. 3.

† "Like as a father pitieth his children, so the Lord pitieth them that fear Him."—Ps. ciii. 13.

As Jesus Christ, God manifested in the flesh, assembled round Him by preference the family of the afflicted, so it is over this numerous family that the paternal hand of God is at all times by preference extended. 'Blessed are they who mourn, for they shall be comforted.' Come then, all ye that are weary and heavy laden, bring to Him all your troubles, and in the excess of your affliction learn to find the privilege of feeling and celebrating, better than all others, the goodness of God."

To Professor De Félice.

"*Paris, Jan.* 31, 1855.—Your letter, dear friend, weighs upon my heart. I would not let this month close without giving you at least a provisional answer. . . . I have found the exordium of my Good Friday sermon which they told you was *wanting in common sense.* I do not see that this criticism was just. The figure is bold, but it contains a thought which is intelligible and true (the 'why' is borrowed from Psalm cxiv.) I submit to your judgment, my equitable master.

"*Good Friday,* 1853—*Oratoire.*—'Christ suffered for us, leaving us an example that ye should follow His steps.'—1 Peter ii. 21.

"What is this gloomy hour which puts nature into mourning? The sun is veiled, day is changed into night, the earth trembles, the rocks cleave asunder, the tombs open, the veil of the temple is rent in twain. O sun, wherefore art thou darkened? O day, wherefore art thou turned to night? O earth, why didst thou tremble? O rocks, why are ye cleft? O graves, why have ye opened? and thou, O veil of the Temple, why art thou rent? I see your reply written on yonder cross. The Son of God, dying by the hand of the men whom He comes to save, dying at their hand in order to save them from death, this is the spectacle which has struck you all with sympathy and horror. Your sympathy is just; but make way for us. You are but the witnesses of His sacrifice,—we are the objects of it. It is our souls, for which Christ suffered, that are called upon to veil themselves, to tremble, to be rent, to be opened. Follow us if you will, but do not lead the way, or at least before you teach us a lesson of feeling, wait till it shall have been proved that our hearts are colder than the earth, harder than the rocks, more lifeless than the tombs.

"Brethren, must we be thus put to shame by inanimate nature? Let us leave old things behind us. Whatever we may have been in

regard to our suffering and dying Saviour, let us now be such as we ought to be. Let us enter into the thought of the holy apostle writing, with a heart touched with repentance and love: 'Christ suffered for us.'

"'Christ suffered for us:' who does not know this? This is the a, b, c of Christian education. Not a child is ignorant of it: our churches, our language, even our apparel and our monuments, remind us of it. But who is there that *feels* that 'Christ has suffered for us'? who has followed Him to Golgotha? who has even taken account of what He suffered? You and I will do so, my dear hearers, if you are willing to stop for a few moments before His cross."

Some weeks later, towards the end of February, he preached a sermon specially addressed to young men on the "secret of a great and salutary influence." And on Easter Sunday, April 8th, he was able once more to preach at the Oratoire, and himself to distribute the communion to his catechumens.

Everything contributed to give peculiar solemnity to this sermon; both the Christian festival which was the occasion of it, the catechumens assembled for the last time around their invalid pastor, and the subject itself which the preacher

chose. As to himself the change perceptible in his features and his voice gave to his accents something that was more than usually touching:—

"We live in a world where death reigns. It is not merely that when present it overthrows our plans, and puts an end to everything for us in this world. Even when absent, it saddens everything, and we cannot lose sight of this inevitable end. . . . But, from the midst of this ruined and dying race, there arises a Man who boasts of nothing less than the suppression of death, for whosoever consents to apply to Him alone."

Having repeated the words of the Saviour which formed his text, "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die," and having showed that in Jesus is the source of life and of the resurrection, he showed that believers who are already dead are alive, notwithstanding outward appearances, as well as believers who are yet living.

"People this invisible world, the only true and permanent one, with all these dead ones

who are living, and find if you can a society in which it is more desirable to gain a place. And until you attain it, do not weep for those who are alive, weep for yourselves and for your children, who are lingering on in an ever-dying life : weep the tears of holy impatience—impatience to meet, not merely those men of God of whom the world was not worthy, but Him who is their resurrection, their life, and their common joy."

He ended by a last and pressing appeal to his catechumens :—

" Your advantage is this, that, being as yet free from the effeminate habits of a half-Christian life, your career is as yet new, free, and entire before you. Feel, oh feel the value of this advantage ! I do not say as those do—who have to reproach themselves with the neglect of it—that is not possible—but feel it as much as prayer, reflection, and, alas ! the experience of those who have gone before, will enable you to do. Jesus did not do things by halves with you : do not on your part do things by halves with Him. Consider well, that if Christ is not everything to you, He will be nothing. Oh ! if you could understand with what solicitude those who love you in Christ seek to penetrate the

impenetrable future, to know what fruit will be brought forth by the seed of life which has been sown in your hearts, by paternal education, by pastoral teaching, and, I would fain believe, by the teaching of the Holy Ghost. O my God, as for myself, that my hope for them may be preserved, I would place it, not in their frail will, not in my passing words, but in Thy paternal bosom, under the guardian care of the Holy Spirit, and in the name of Him who is the resurrection and the life."

He preached yet once again on the 27th of May, Whit Sunday, in the church of Pentemont. His text, as on Easter Day, was again a promise of Jesus Christ: "Whoso drinketh of the water that I shall give him shall never thirst; but the water that I shall give him, shall be in him a well of water, springing up unto eternal life" (John iv. 14).

"Who will give me," he exclaimed, "to understand what I have to explain to Thy people? My soul sighs after Thee, O God, and my spirit prays within me by sighs that are not expressed. . . .

"'Christ hath redeemed us from the curse of the law. . . that we might receive the promise

of the Spirit by faith.' This was the ultimate object. If the veil is rent, it is to open the Holy of Holies; if the flesh of Christ is bruised, it is to open heaven to us, it is to make heaven descend into our hearts.

"What is there, in all the joys of this world, that is not like stagnant and lifeless water? But the Holy Spirit, God, heaven, eternity, how shall not these call into action all the living forces and all the desires of the soul? You had flourishing health and the prospect of a long life, and these precious gifts seemed to you to be given only to minister, if not to your pleasures, yet to your private welfare, or at best only to the comfort of your family and your friends. But the Holy Spirit comes, and in mercy constrains you to consecrate your strength to the service of God, and the welfare of mankind—You were visited with a painful malady, which was wearing you out day by day, and you could not submit either to a continual state of suffering, or to your forced inaction, or to the interruption of your domestic life. But the Holy Spirit comes, and, implanting in you the perfect patience of Jesus Christ, makes you capable of receiving all your pains with submission, with thanksgiving, with joy, as a visitation of God, destined to make you more

holy by self-renunciation, and stronger by your weakness. And so with all the rest. He will transform and renew your whole life, as though He had transplanted the principle of it into heaven.

"O happy people, to whom God has been pleased to give the kingdom, lose not courage! Believe only, and thou shalt see the glory of God. In the Holy Spirit we have infinite resources, which can even gain by the loss of all the rest. Yes, the Holy Spirit, God in us, can make us more happy by the loss of human joy, stronger by the loss of our own strength, more holy by the increasing sense of our own wretchedness. Let us ask it one for another. As for me, whose broken health condemns me again to take leave of you for long months, I have much need to rest upon this consoling doctrine. Brought low and enfeebled, I feel, nevertheless, confident that there yet remains a spiritual ministry to be exercised by me, more fruitful perhaps than that which has gone before: a ministry for which God is preparing me by trials. Yes, my faithful friends in Christ, I am persuaded that this sickness is for the glory of God, and that whether I am cured or not, it will make me more capable of serving God according to His will. This I would make

the subject of my prayers during my painful banishment: and for this I commend myself to yours. May we meet again next winter, enriched with new graces for the service of God, and seeing before us new ways wherein to follow Him."

His work was not yet ended. According to his constant prayer, it was only to end with his life. The Lord had in store for him a last and highest service, that of suffering and patience, in which we have yet to follow him. In proportion as this suffering became the more intense, we shall find him the more entirely filled with the desire to glorify God.

"Let us strive," said he, "to glorify God. It is easy to give glory to Him when all goes on well; but it is difficult when everything goes ill with us—when one has been suffering for a short time which seems very long. But how happy shall we be, when deliverance comes, to have been found faithful, and to have glorified God in the height of our sufferings.

"O my God, thou wouldest try what is in my heart. Thou wouldest see whether this old servant of Thine, who has proclaimed with power and conviction that there is nothing over

which faith cannot triumph, is prepared to give proof of it himself, and whether he is willing to take up the burden which he has laid on the shoulders of others. I take up this burden. I know that it is Thou who sendest me this dreadful pain, who dost maintain it and prolong it. I know that Thou art my Father, that Thou art goodness itself; that Thou wilt send me deliverance, either in curing me or in taking me to Thy bosom. . . I tremble sometimes at the prospect which lies before me. But no: Thou art love, Thou art faithful. This crucified life, which I so often desired in the days of my health, Thou hast made it for me now, and I accept it in order that I may show that in the midst of this crucified life a Christian can find peace."

CHAPTER V.

Last days—Ministry of suffering.

September 1855; April 1856.

In September 1855 the physicians came to a clear conviction of the gravity of the disease with which Adolphe Monod was seized. Some days later he had a conversation with one of his children, in which he led him by his questions to tell him the whole truth. After expressing his trust in God as to those whom he would leave behind him, he said, "I am very glad to know the real state of the case, though I am not anxious to make a special preparation." Then, with a perfectly calm voice and without any apparent emotion, he uttered this prayer as though he were conversing with God:—

"O my God, if Thou takest me hence, I know in whom I have believed; and if my days are numbered, I will bless Thee for it from the bottom of my heart, knowing that it is much better for me to leave this world and go to the

Father. He who believeth in Thee shall live though he were dead, and whosoever liveth and believeth in Thee shall never die. The work of Thy grace is still feeble in me; but do what I will, I shall ever fall far short of my Divine Example. I know, moreover, that I am washed in the blood of Christ, and that my body is the habitation of the Holy Spirit. It is only a question of more or less. But, O my God, is my work finished? Thou only knowest. To me it would seem not so. I should so much have wished to leave behind me some lasting monument for Thy glory. I have so many unfinished writings that I should have wished to finish, so many undertakings that I should have wished to accomplish. But if Thou dost recall me: it will be the proof that my work is finished, as Thou seest it. . . . Fulfil Thy will in us, and let peace be upon our house."

It is almost superfluous to make mention of the redoubled proofs of interest and affection with which he was surrounded from this time. He received them in abundance; not only from attentive friends, eminent physicians, young men (and other friends) who gave their nights to the task of nursing him, and that for months together; but likewise especially from his fellow-ministers belonging to churches of all denomina-

tions, and particularly those of the church to which he belonged. "I should be the most ungrateful of men," he said, "if I were not the most thankful."

On the 30th of September some of his family assembled round him to receive the Lord's Supper; the service being conducted by his two brothers Frederic and Guillaume. He said:—

"I would only in a few words give glory to God, and confirm all that you have been saying in my name and yours. I acknowledge that He is a rock in the time of distress. I confess that His Word is altogether true, and that all His promises are true. . . . I confess that He is faithful, that my poor prayers, such as they are, sustain me, even at times when my Father sees good to make me suffer without respite. They are answered, wonderfully answered, whenever I can go to Him as a living God and feel myself in communion with Him. . . ."

"*October* 1*st*.—Ask of God that I may not lose patience. Sustain me by your prayers. Seeing how my sufferings increase, I sometimes wonder whether God may not take me away suddenly by a merciful stroke. If He thinks fit to take me, you must regard it as a happy release. I am in peace. Jesus Christ; His sacrifice; the blood of His cross; is my only hope. The more

I look at my own doings, the more sin I find in them. What I have done, and what I have left undone, troubles me alike. I find nothing in myself of which I can boast, nor even view with complacency, how much less anything that I could lean upon! . . . . I know that, as concerns myself, it is far better for me to be with Christ, though I do not feel myself free to ask anything of Him in that respect; whether because I would not shorten my sufferings, if it is good for me to suffer yet, or because I would not lose opportunities which may yet remain for me of serving Him. All my desire is to be made like to Christ, and I know that sufferings, received with a mind like His, are a means of making us like Him. His cross is my hope,—I cannot yet say that it is my joy. I must be sincere. I can hardly say that my acceptance of it is submission. Perhaps God will make me arrive at perfect joy, at that complete triumph of faith over suffering."

It is well known how he was led to deliver the addresses which afterwards formed the volume of the "Adieux" in the gatherings of friends who met with him every week to celebrate the Lord's Supper. These little meetings, begun on the 14th of October 1855, were

continued without interruption till the last Sunday of his earthly life. God thus granted in a wonderful manner the prayer which he had made that his ministry might end only with his life. Every week his Sunday address, taken down and copied, was forwarded to the Evangelical Church in Lyons, which thus received the first fruits of the volume of the "Adieux."

Since the year 1822, when Mme. Babut was married, the twelve brothers and sisters of the Monod family had never been all re-assembled, which was a cause of regret to all of them. When the physicians had declared the state of Adolphe Monod to be hopeless, humanly speaking, one of his sisters formed the idea of calling together, around his sick-bed, the complete assemblage which they all desired. This thought was received with joy by the invalid, and by all the members of his family. They spent together the afternoons of the 6th and 7th of October, and celebrated the Lord's Supper on the 6th. That day, and the following, the invalid addressed earnest exhortations to the assembled family. The former day he bore witness of his faith; the second he exhorted those who surrounded him to union and brotherly love, to prayer, to reading the Holy Scripture, to a

spiritual life, and to the active service of God. Several thoughts in these addresses are repeated in the "Adieux." We give, however, some extracts from them.

"*October* 6.—In receiving with you the communion, which is to me so profound a gratification, I declare that, according as God calls us to it, I present myself before Him as a poor sinner, whose whole life is full of things which bear witness against him before God, and whose Christian works are a pure gift of divine grace, he having had no share of his own in them, save to deteriorate them, and mingle with them human infirmity and corruption.

"Sin has two divisions, the evil that we have done, and the good that we have left undone. As to the first point, I am deeply convinced of the evil which I have done in sinning, and I confess honestly and without figure of speech, that there is not a single commandment of God which I have not transgressed either in letter or in spirit. As to the second, it weighs upon my mind and harasses me perhaps, even more than the first. But at the same time, I have a firm, simple, and peaceful confidence in the redemption of Jesus Christ, in His blood, in His sacrifice; and if I could find any more

distinct expression, I would employ it, in order that all the glory may be given to the virtue of Christ's blood and His sacrifice, accepted before God in expiation of my sins, taking the place of the good which I have not done, and repairing the evil which I have done. O wonder of grace! sin is abolished: I no longer appear before God as a sinner. Jesus Christ 'has been made sin for us, that we might be made the righteousness of God in Him.' I am clothed with His righteousness, as He clothed Himself with my sin. God can no more condemn me, than He can condemn His own Son: and I am before Him as is His beloved and anointed One. Faith in this sacrifice is my only hope. It is not an imagination, it is a reality. Redemption is the heart of the whole gospel, the centre of revelation, the source of our peace. Since I have known God, I have been more or less tormented with a tendency to melancholy: but it never affected the assurance of my salvation. I enjoy it now more than ever. If I saw the sky open, and heard God say to me, 'Come, I am waiting for thee,' I should not be more at rest than I am, as to my future. God be blessed for this assurance. My last days will be filled, I trust, with the desire to glorify God in my body and my spirit which belong to Him."

"*October* 7.—We are living at a time of which I should not dare to say that a large measure of spiritual life has been granted to it. I believe that there was a larger measure in the first days of the Revival; and some servants of God feel this more strongly than I do. But one must not go too far in affirming this, for fear of being deficient in gratitude. One thing is certain, that there never was a time when the servants and handmaids of the Lord felt themselves more desirous to grow, and to see the Church grow, in spiritual life. This general groaning, which is so much deplored, has a dark side, but it has also a touching and encouraging side. It is a craving, an aspiration, to which the Lord cannot fail to respond, and each one may contribute for his part to bring about a more spiritual and deeper Christian life in the Church, by himself leading a crucified life, shunning ease and luxury, conformed to the likeness of the Son of God. I lay it upon the conscience of each of you, according to his strength, his position, and his opportunities, to labour after the realisation of that which constitutes in the Church the true life of Jesus Christ; for there is no other Christian life than the life of Christ in us. The two great means of attaining to it are prayer and the Word of God.

"Fervent, persevering prayer, the prayer of faith, the prayer of a soul which never feels itself alive save in constant communion with God, how little is this prayer known! All mighty men have been men of prayer, and they were mighty because they were men of prayer.

"The study of God's Word has been feebly carried out in the Revival. The Old Testament is almost ignored, notwithstanding all the treasures which it contains. The New Testament is known in a superficial manner, even by men of learning and pastors of churches. Let us study the Scriptures deeply. The sad disputes which have arisen in our days as to the inspiration and divine authority of Scripture, are a result and a chastisement of this very imperfect acquaintance with it.

"With regard to the outward service of God; we are all called to work for the Lord; not only those who devote themselves to the special vocation of the ministry of the Word; but all without exception. All cannot do the same thing: this would not be for the good either of the Church or the family; but we should glorify God in our whole life. Let those who have chosen some secular calling, set themselves to use it for the advantage of the Gospel. Let them also consider what they can do for the

advancement of the kingdom of God, by setting apart a portion of their time expressly for that purpose. In the busiest life a Christian should be able to find a large space for the Lord's work.

"There is one subject in particular to which I would call the attention of our young men: namely, the vocation of the sacred ministry. Whilst it is true that in every calling a man may glorify God, it is at the same time certain that the one in which he can do it most efficaciously and powerfully, is that in which he will be most directly employed in the things of God. . . . I do not say that all our young men should enter upon the career of the ministry; but I should like them not to decide upon any other, until they have carefully weighed the question, and seen clearly that they are not called to that of which I speak. I would bespeak the most serious attention to this matter on the part both of parents and of children.

"I see before me several of the children of the family. My dear children, God has loaded us with benefits, and we ought to show our thankfulness by doing that which is pleasing in His sight. Young as you are, say to yourselves, 'I too would glorify God.' If any one of you has hitherto been idle in his work, let him say to

himself, I would be diligent in my work because that is pleasing to the Lord: I would learn to speak well and write well, that I may serve the Lord the better: I would do all in my power to be a servant of God. I would give myself to Him. Do this, my dear children, and God will bless you.

"I pray that all the blessings of God in Jesus Christ may be your portion, and I beseech of Him that we may all have grace to consecrate ourselves to His service with that readiness and good-will with which He Himself first turned towards us to do us good."

The exertion to which he had put himself, the deep emotion and the fatigue of these two days, whose remembrance will remain deeply engraved in the heart of those who were present at that solemn gathering, caused him a redoubling of his sufferings which was only to be expected, but which he did not consider too great a price for the object gained.

The joy experienced by him in the sacred ministry which he had been enabled to exercise on this occasion, led him to pray:—

"Restore me to my ministry, O my God; if it be possible, restore me to my ministry: but if it be not possible, bring me gently into submission."

The Lord, who is faithful, granted this twofold petition: on the one hand, by putting into his mind to begin, the following Sunday, the regular service of which we have spoken, and strengthening him for it; and on the other hand, by bringing his heart more and more fully to submit to the entire will of God.

Weeks passed by, during which his sufferings were ever increasing in severity and continuity, their monotony being only interrupted by the testimonies of affection which they brought to the poor invalid. Now it was a letter from the committee of some Christian enterprise, in which he had taken special interest in the days of his strength. Now some devoted friend, who wished to bring or to send him a last token of sympathy: now some Christian soldiers in the Crimea, who commissioned one of their comrades to express to him the affection and gratitude of all of them: now a pious Roman Catholic ecclesiastic, the Abbé Martin of Noirlieu, who wrote to him as to a very dear brother in Jesus Christ, to cheer him under his sufferings: now some of his former pupils, who united to assure him of their affection, to thank him for the good which they had received from him, and to ask his blessing. To these last he dictated an affectionate message; desiring that the

following expression of the faith which now formed all his consolation, might be transmitted to them with his blessing :—

"If faith has not for its basis a testimony of God to which we must submit ; as to an authority exterior to our personal judgment, superior to it, and independent of it, then faith is no faith.

"If the heart of the Gospel, and the essential purpose of the Incarnation, are not an expiation properly so called, made by the blood of Jesus Christ, then the Gospel is no longer the Gospel."

Every evening he assembled round him his family, with whom some intimate friends were often associated. After the reading of a hymn or of a portion of Holy Scripture by one of those who were present, he would say a few words and offer a prayer.

Among the important events of the winter of 1855–56, the conclusion of the war in the East stands in the front rank. In March he requested that a prayer meeting might be held each day in his house, to beseech God to hasten the conclusion of peace. His thoughts often turned to one of his nephews, M. Henri Babut, military chaplain in the Crimea. Hearing that he had fallen ill, he dictated to him one of his

last letters, after that the Lord had already taken to Himself His young servant. The news of his death reached Paris three days after the death of his uncle.

We think that this memoir would be incomplete without some extracts from a sort of journal, in which his family collected his last exhortations, as well as the last letters which he was able to dictate.

To M. Charles Bouvier.

"*Paris, Oct.* 7, 1855.—Kind and sympathising friend; That which comes from the heart goes to the heart. The little messages which come to me from yourself and your excellent partner call forth in me more than ordinary gratitude. I am drawn towards you, not only by my conviction that I have in you a true friend, but also by the correspondence which exists between our temperaments, and by our need of a common deliverance, which has been granted to me, and which is yet in store for you.

"One day, July 21, 1827, as I was walking in the streets of Naples, oppressed as usual by inconsolable melancholy, the thought suddenly occurred to me: 'Others have been melancholy

before you; they found peace in the Gospel; why should not you find it there also?' Urged by this thought, I returned home, cast myself on my knees, and prayed as I had never before prayed in my life. From that day forward, a new inner life began with me: not that my melancholy had disappeared, but that it had lost its sting. Hope had found an entrance to my heart, and when I once had struck into this path, the God of Jesus Christ, to whom I had learnt to commit myself, did for me the rest little by little. Under the cross of Christ, there remained for me only a general shade of sadness, which the pains which I now endure, and the prospect of death, have entirely dissipated. Believe me, my good friend, it is not new arguments, nor the solution of objections which have given me this salutary turn. But, feeling from the bottom of my heart that I was miserable and helpless, I cast myself, without reasoning and without reserve, into the arms of a God of love, revealed to me by the Gospel. Oh that these lines from a departing friend, might be for you what that day was for me! Who was it that then gave a new power of persuasion to a thought which had occurred to me a hundred times before? It was God, *the good God;* it was His Spirit, speaking to

my heart on the day that He had fixed, after allowing me to remain in distress long enough to appreciate His deliverance. If this Spirit speaks to you in your turn, whilst you read these lines of a loving farewell, do not turn a deaf ear to His voice, do not distrust Him, but put your trust in Him. Do not be ashamed to pour out your heart before Him. I assure you that you will find Him, that He will lift up your down-cast spirit, that He will infuse new strength into it; and that, having employed actively, usefully, and happily, the days which are yet allotted to you, you will depart when your hour is come, filled with that peace which I now enjoy. 'There remaineth a rest for the people of God.' It is there that a poor sinner saved by pure grace invites you to meet him. Need I say with what feelings I pray for you; as others prayed for me?"

"*November* 16.—My God, we would glorify Thee, but we cannot do it unless Thou givest us the required grace. Grant me, if possible, some relief. But my soul, my poor soul, cast down, redeemed, sanctified, soon to be glorified, it needs to be filled with Thy Spirit that it may not give way. It needs Thy presence, Thy peace, Thy grace, Thy life; it hungers and thirsts for them. Thou canst not refuse me. Fulfil to

me all Thy promises, let me not be deprived of one. . . . I ask all for the sake of my Saviour's cross, of His death, of His atoning blood, of His humiliations, O my God, and I plead likewise His resurrection, His ascension, and the glory which He enjoys with Thee."

"*November* 18.—Let us give glory to God, let us not doubt His goodness. He tries us in order to see what is in our hearts. May He, in trying it and sounding it to the bottom, find there no murmur, nor doubt, nor astonishment. 'Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.'"

"*November* 22.—God seems sometimes to confound our prayers, by putting off deliverance to such a point that it seems removed to a distance from which it cannot reach us. He does not *often* deal thus with us, because He is merciful, but He does it *sometimes*, for the very same reason. We see this in the Psalms; which all end with a word of deliverance, with one exception. There is one, and one only, which is nothing but a cry of distress from beginning to end, namely the 88th, and even in that Psalm there is a name given to God, 'God of my deliverance,' which shows that in the soul of the Psalmist there was beginning to dawn a hope

of that deliverance which was at length to be granted to him. Our faith must be faith and not sight; like that of Abraham, 'who, against hope, believed in hope.'"

"*December* 13.—My God, I do not say, like the pagan philosopher, O pain, thou wilt not make me confess that thou art an evil; but I do say, O pain, I know how to make thee confess that thou art a good."

"*December* 15.—O our God, we give thanks to Thee for this day; we give Thee thanks, and I in particular do so. Yes, O my God, I thank Thee for this long, cruel, and, to all appearance, mortal malady. I know that Thou hast sent it in Thy fatherly love. Thou hast done much good to me by it, and I know that Thou hast done good to others by it. Oh, how great a favour! and in particular that Thou hast made it a means of good to my household."

"*December* 17.—There are some trials that we can account for, and others that we cannot. God sees good to keep me for some days past in a state of continual and almost unceasing suffering. There is something overpowering in this uniformity of intensity and continuity. It seems as though our sky had been changed to brass, as though our God heard us no longer and would no longer answer us. 'I cry, but Thou hearest

not, and in the night season I am not silent.' Well, what is the faithful soul to do then? Come what may, one must not grow weary of praying, and though we could do nothing but cry from morning till evening and from evening till morning, 'Jesus, Thou Son of David, have mercy upon me,' it would be a prayer acceptable, yea very acceptable, to God.

"There is a certain pleasure to a faithful soul in suffering so much that it seems as if one could not suffer more, because then we can better sympathise with those who suffer. There is no one among us who has not felt somewhat ill at ease when, in the midst of comfort and health, he has been taken to see some one who was suffering cruelly. We reproached ourselves as it were for the comfort which we were enjoying. Whereas, if we have suffered ourselves, we have the opportunity of showing the reality of what we have preached to others. If, for instance, we could go to a man like Job, we would say to him, You see, my brother, I was sincere when I exhorted you: here I am brought into the same condition as yourself; let us mutually encourage one another.

"After all, the time is short, the end approaches, the veils will be lifted, faith will be crowned, and Jesus glorified. One day passes after an-

other, and one night after another, until that last day comes when the net will be broken and the bird recover its liberty. Patience! patience! let us give glory to God."

"*December* 20.—There is one thing among many others which as it appears to me ought especially to impress us in the Passion of our Lord, namely, the reign of piety and love over himself, which He preserves, even amidst His most terrible sufferings. He fully exemplifies in Himself the exhortation which He addressed to His disciples, 'In your patience possess ye your souls.' We see Him in Gethsemane, in the midst of His dreadful conflict, seize the opportunity which occurs of giving His disciples a very precious lesson: 'Watch and pray, lest ye enter into temptation; the spirit is willing, but the flesh is weak:' whilst we see Him likewise completely master of Himself, so as to pray to God in this paroxysm of suffering. And coming forth from thence, He is perfectly ready for the work which He has to perform. And what is still more wonderful, upon the cross He retains His freedom to pray and to love. Conceive what sort of a man He must be who, when crucified, has in the midst of His agony freedom to pray not only for Himself but for His executioners. His sufferings do not interfere with His work, and that in an

ordeal of which we see only the outside, but which contains stores of agony of which we can form no idea."

December 22.—Family communion. "I would call your attention to these words of the Lord Jesus; 'If any one forsake not all that he hath, and do not take up his cross daily and follow Me, he cannot be My disciple.'* I have preached much on a crucified life, and the necessity of entering upon it; but were I to enter the pulpit again, I would preach upon it much more. It has happened with our revival as with all revivals, namely, that after having been very full of life at the beginning, because they carried few with them, they become less so in proportion as they increase in numbers: and lose in depth what they gain in extent. Let it not be so with us.

"What does it cost me to be a Christian? Where are my sacrifices? Where are my personal labours? These are questions which a Christian soul should every day put to itself: and should not be contented without a satisfactory answer. If I had led a more crucified life, I should perhaps bear my present sufferings more easily. Perhaps in that case God might even have been able to spare me the cross which

* Luke xiv. 33 and 27, and ix. 23 combined.

I now carry. But it was His will to give you all a salutary warning in the case of one among us; which He could well do without detracting from His mercy; since your instruction is my privilege.

"It is written, 'We are more than conquerors through Him that loved us.' How can I be more than conqueror in such a condition as my present one? How shall the Word of God prove to be true? It will be by faith. . . . If at this moment I could see heaven open, and behold my Saviour in all His love, I should be more than conqueror. Let us blame only ourselves; let us lay nothing to the charge of God. 'Let God be true, but every man a liar.'"

"*January* 4, 1856.—'I desire that ye faint not at my tribulations for you, which is your glory' (Eph. iii. 13). 'I would ye should understand, brethren, that the things which happened to me have fallen out rather unto the furtherance of the Gospel' (Phil. i. 12). 'Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. For the same cause also do ye joy and rejoice with me' (Phil. ii. 17, 18). St. Paul gives us a very touching view of himself in the verses which I have gathered together. Not thinking

it enough himself to bear patiently his afflictions, he warns his brethren and sisters against a hurtful impression which their affection for him might cause them to receive. And he encourages them by the thought, that what he suffers is for their good, and for the glory of the Church, and of God—that the things which have happened to him have turned to the promotion of Christ's kingdom. . . . In my humble measure, I can see that my sufferings have been of use to the Church, and whilst I pray God not to let me be disheartened by them, I ask of Him that you also, my dear friends, may never be disheartened, nor caused to stumble, by the sight of them."

"*January* 6.—I love to recall various passages in the Epistle of St. James, and especially the beginning of it: 'Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience.' We are often ready to doubt whether we are becoming more patient under trial: but St. James assures us that there is an efficacy in trial which, by the natural course of things (though never without the blessing of God and the action of the Holy Spirit), makes us grow in patience, without our perceiving it, as the habit of carrying heavy burdens develops the physical forces

of a man, although he does not say every day, 'I am stronger than I was yesterday.' Let us leave God to do His own work, without being continually engaged in feeling our spiritual pulse. He will not allow us to suffer in vain."

"*January* 7.—Perhaps you never considered what a mercy it is to be able to put one foot before another, to go, I will not say from one street to another, but from one room to another, without pain; or, when one is tired of lying in one position, to be able to turn oneself without difficulty; or to be able to eat without suffering. Or much more, what a mercy it is to be able to use the powers of one's mind, to keep up an interesting conversation, to write, to work, to employ oneself in the service of God and of man. I have enjoyed all these things for fifty-three years of my life without appreciating them. I can appreciate them now: and I would have you learn from me to appreciate them, that you may be filled with gratitude to God."

"*January* 12.—O my God, this is another of those days when Thou seemest as though Thou wouldest try how far the patience of Thy children will go. Oh! make it to go as far as Thy visitation does. Thou hast not promised relief, but Thou hast promised us the Holy Spirit. With the simplicity of children we come to ask

Thee to fulfil Thy promise by shedding abroad in our hearts the Holy Spirit, and with Him the strength, the peace, and the joy, which Jesus gives. Give the same peace to all Thy suffering children, and grant that all those who suffer, but are not become Thy children, may be led to the foot of Christ's cross, to glorify with us the God of our deliverance."

"*February* 13.—You who have life, strength, health, and freedom to think and act, be grateful for it, my beloved ones, and consider for what purpose these good things, which you will not for ever possess, have been lent to you. Oh be sensible of the happiness which you enjoy, in being able to serve God freely. Others feel their happiness, though mixed with groaning, in being able to serve Him by the sacrifice of these very good things. Which of the two are the most privileged, God only knows. It is the business of each one of us to make his own position the most privileged, by being the most desirous to walk faithfully before God from day to day, from hour to hour, from moment to moment, saying to God; 'What can I do, O my Father, to glorify Thee?' Oh how good is God! how happy is the Christian! how great is his peace! and how does he doubly appreciate the possession of this peace, when he is surrounded by everything

which would seem to render it impossible, but which cannot destroy it. This does not come in a day; a Christian use of afflictions is a long apprenticeship. Let us redeem our opportunities, and not neglect any means of growing in the patient endurance of small evils, before great ones come.

"My beloved ones, the time is short, eternity is near. I conjure you, by the tender mercies of Christ, and by the manifest tokens which God gives us both of His abhorrence of sin and His love for the sinner—Oh my beloved ones, who have before you an eternal destiny so happy or so unhappy—lay hold on eternal life. Lay hold by faith on the cross of Jesus Christ, to follow Him whatever it may cost you, and, notwithstanding the fury of the battle, storm the breach, despite the cannon-balls and bullets, and win the day along with your gracious Saviour."

"*March* 2.—One more Sunday God has allowed me to address a few words to our little assembly, notwithstanding my increasing weakness. May it please God to sustain me to the end, and grant me, if possible (for I would *prescribe* nothing to Him), the favour not to cease proclaiming His name till I cease to live. Let us not forget to water with our prayers what we thus plant in the name of the Lord, and let us

ask Him not to allow a barren curiosity, nor affection that is purely human, take the place which the simple desire to glorify God should occupy here both in him who speaks and those who hear. Oh may God preserve us from making the word of man the first thing, and communion with Jesus a secondary matter."

"*March* 6.—

> 'Were I not strengthened by the hope
> Of ending soon life's weary road,
> And reaching God's eternal joy,
> Crushed I should be beneath my load.'

"This hope, this confidence, we need to have given to us. *Given*—he who asks receives. Alas! that this should be a thing so hard to believe. We have, before us, God who says, 'Call upon Me in the day of trouble; I will hear thee, and thou shalt glcrify Me,'—and behind us a too well-known voice which says, 'But you have prayed so much, and been so seldom delivered; things follow so steadily their natural course, and this operation of the Holy Spirit is such a rare thing!' Alas! there it is that we need to say, 'Lord, increase our faith.' Increase then our faith, O Lord. We believe, help Thou our unbelief. Help us to believe in the Holy Spirit, and to ask with confidence for this gift, even now. We ask in faith, send Thy Holy

Spirit into our hearts. 'Lord, hearken and do.' O Lord, give glory to Thy Holy name—to the name of the Father, the Son, and the Holy Ghost."

"*March* 8.—We must commit all into the Lord's hands, and persevere in prayer, having our minds fully alive both to the terrible calamities of war and to the evils of peace. By the evils of peace, I mean the inordinate growth of commerce, luxury and production, which tends to materialism.

"How comforting it is to know that neither the course of the greatest heavenly bodies, nor the movement of this little table, nor anything else, happens without the will of God; that it is our Father who orders all these things. When I was pastor at Naples, and my brother B. had been lately brought to the faith, he wrote to me upon making his first visit to Switzerland after this happy change: 'I cannot express what I felt when I re-entered Switzerland and reflected that He who planted Mont Blanc is He who has saved me.'"

"*March* 14.—How wonderful is this 90th Psalm! It was written by Moses, and is therefore the oldest of all the Psalms. Well, in this Psalm, written so long ago, we find on the one side the most terrible expressions of God's anger

against sin, and on the other the most tender expressions of God's mercy, and His readiness, not only to receive favourably those who repent and believe in Him, but also to load them with His benefits. . . . Thus do we find throughout Scripture the Gospel in a small compass; in a single page; in a single Psalm: and we see that the Scripture is so much in harmony with itself, that the Old Testament is developed in the New, and the germ of the New is to be found in the Old."

"*March* 15.—

'Well-pleased at all times, is the watchword
Of the Saviour's follower true.'

"Ah! it is easy to say what this hymn says; but how difficult it is to put it in practice; to rejoice, to taste the consolations of the Gospel, at the very time when one is worn with physical pain! Then it is that we have need of a double measure of grace. For these things are true, since we find them, not merely in hymns, but also in the Word of God, and since they have been realised by many of God's servants and handmaids. But these were the heroes of the Church, its models, its picked men; and we, what are we beside them!

"O my God, at the close of this painful day, we beseech Thee on behalf of Thy servant,

bruised in body and in mind. If possible, relieve the suffering which overpowers him. But if it be not possible, make my heart submissive to the monotony of a pain which is almost uninterrupted. Hear our prayer, for Thou art the God who hearest prayer. Thou hast not despised nor disdained the prayer of the afflicted, but when he cried to Thee Thou didst hear and console him. Oh, confound not those who wait for Thee."

To one of his Catechumens.

"*Paris, March* 31, 1856.—My dear N.,—We hear that you have been seriously ill, and I, who believe myself to be on the eve of my departure from this world to God, would not leave it without addressing to you a last word of friendship and exhortation. I have never ceased to hope for you. I know that you are acquainted with the truth, and that you appreciate it. One holy effort, one breath of the Holy Spirit, and you would be within the fold of faith, where, as you know, is the only resting-place for you. But this effort must be made: the Holy Spirit must be asked for. O my dear friend, do not misuse this new call which God has sent you. I cannot and need not enlarge, I do what is

better, I pray for you continually. There is scarcely a day when I do not bear you on my heart before God. I depend on you not to disappoint my confidence, and I bid you farewell, charging you to meet me in the everlasting peace which Jesus Christ has merited for His people by His cross."

"*March* 30.—Those who are in pecuniary straits often ask, how the promise which God has made them of giving them their daily bread is fulfilled. But when they look back over twenty, thirty, forty, fifty years, they are astonished to see that He has provided for every day, and often in ways that they cannot remember. It is the same with those who are in great pain, who ask how they will be able to bear sufferings which are almost incessant and often severe. And then, when they look back over weeks, months, and years, they are surprised to see that God has given them each day the promised strength. So He is ever faithful, although we are ever ready to torment ourselves; and we ought to practise ourselves in casting away our anxieties, and in relying firmly on Him and His promises. In moments of anguish, it is enough to take firm hold of a single promise of Scripture, in order to be sustained under the sorest difficulties."

The same day, Sunday, March 30, feeling no longer able to give an address, he wished to celebrate once more the goodness of God with his brethren in a prayer entirely made up of thanksgivings. A few days before, he said, "God has heaped upon me gifts of brotherly love at the very time when He made me most conscious of my unworthiness. I am loaded with the gifts both of God and of men, and my last breath will be spent in thanksgiving."

This was the end of his ministry. His sufferings were prolonged for a few days more, being attended with increasing weakness; which occasioned moments of great agony. "This oppression is altogether physical," he said, "God is not the less with me. I am waiting for Him in the faith of Jesus Christ, and of the Holy Spirit." The following Sunday, before the usual hour of his service, he entered into his rest.

Fully as the news of his death was expected, it did not the less produce a deep emotion. Every Sunday for some months past, the Church of Paris had been praying in all their temples for the sick pastor. That day, when the officiating pastors announced from the pulpit that he was dying, a thrill of sorrow passed through the hearers. More fervent prayers

than of wont rose from all hearts: and at that very time he was received into the bosom of God, borne, as he had often himself expressed it, on the prayers of his people.

"All in Christ; by the Holy Spirit; and for the glory of God. All the rest is nothing;" said he one day when in great suffering. How deeply was the truth of these words felt around that dying bed! Such a death is not a defeat, but a deliverance and a victory; according to that saying of Scripture which his widow chose to be inscribed on his tomb, "Death is swallowed up in victory" (1 Cor. xv. 54).

The mourning for him was deep, and all the churches joined in it without distinction of denomination or of party. The firmness with which he had ever defended evangelical principles had in no degree diminished the largeness of his loving heart, and it may be said with truth that, if he had ecclesiastical adversaries, he never had enemies.

"The funeral ceremony took place on Tuesday, April 8. Never was a more striking or heart-felt testimony given under similar circumstances to a deceased pastor. Notwithstanding torrents of rain, more than a thousand persons of all classes of society were crowded in the house of mourning and the street in which it stands;

and more than a hundred carriages filled with mourners, and numbers of persons on foot, attended the remains to the cemetery. Even women in large numbers, braving the rain, surrounded the tomb; and it was felt that all hearts were in unison, and that the family of Adolphe Monod were not alone in their tears. All the pastors of the two Established Churches of Paris and the neighbourhood, to the number of thirty, were present in their robes, and all the pastors of the Free Churches were present in the procession. At the cemetery, M. Juillerat spoke words of faith and of life. Pastor and President Cuvier spoke in the name of the Church of the Confession of Augsburg. After him M. Grandpierre bore testimony to the faith, the character, and the life of the departed. M. E. de Pressensé spoke in the name of the Christians of the Free Churches, who were all filled with affection and respect for him; and lastly, M. Frederic Monod, his brother, spoke in the name of the family so painfully smitten in one of its most tenderly-beloved members." *

"May God give us his faith," said his brother, at the close of his address, "may God give us his life, may God give us his death. No one is excluded from these precious blessings: they will

* "Archives du Christianisme," April 12, 1856.

be bestowed on every one who shall feel the need of them, and shall ask them of that Saviour God who says to all of us, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'" *

Preaching in the days of his greatest oratorical power, on that saying of St. Paul, "To me to live is Christ, and to die is gain," Adolphe

* At the close of his "History of the French Protestants," Professor de Félice pays the following tribute to the memory of his friend :—

"Just as we are about to lay down our pen, we learn that a great light is extinguished in the Church. Pastor Adolphe Monod has ceased to live. May we be allowed to lay upon this tomb, so lately closed, the tribute of our respect, our admiration, and our sorrow. M. Adolphe Monod was in two points of view the first of the Protestant pastors of our day, in the height of his oratorical genius, and in the sanctity of his life. In the midst of our religious agitations, each one turned towards him, as the sailor turns his eyes to a lighthouse in the midst of the storm : and when he spoke in hours of uncertainty and conflict, his voice was listened to as the voice of Christian conscience.

"Humble yet strong; as desirous to make himself forgotten as others are to win applause; devoted unreservedly to the cause of the truth which he had embraced with all the power of his soul; perfectly upright in the smallest matters as in the greatest; patient to a heroic degree on his bed of suffering; and gathering up the last remains of his strength, only to consecrate them to the divine Master whom he loved so much and served so faithfully;—he recalled to us, more than any one besides, the venerable image of the Christians of the primitive Church."—"Histoire des Protestants de France," page 682. (Note by Translator.)

Monod described the Apostle as at loss to choose between life and death, not as between two evils, to the one or the other of which one must resign oneself, but as between two good things which cannot both be enjoyed at once, and of which it is uncertain whether is the more desirable. What saying could we find more applicable to himself at the close of his own life?

"It is in his happiest and most blessed days," said he, "that St. Paul finds himself thus perplexed; and it is the fulness of life which he finds in Jesus Christ which alone causes his decision to waver. He thinks of Jesus Christ, who is the first object of his affection; he wishes to love Him without hindrance by seeing Him without a veil between; he sees all that stands in the way of this holy desire, earth and this present life, and he desires to die, only because death will be for him the entrance to close, complete, and constant fellowship with His Saviour. But, the next moment, he thinks of Jesus Christ as of Him to whom he has consecrated his earthly existence; he considers how many unregenerate souls he might gain to Him, how many disciples he may strengthen, into how many heathen lands he may carry Christ's name; and he desires to live, only because life gives

him the opportunity of serving Jesus Christ before going to repose in Him.

"One word sums up all this: the love of Jesus. One must love Him, in order that His service may attach us to life, and that the prospect of His society may give a charm to death. Otherwise we shall not get beyond the weariness of life and the bitterness of death: life will be this world with its evils, death will be the loss of this world and its good things. It is not a negation which can give peace; it is the affirmation of that imperishable life, in its power, which Jesus Christ has brought to light by His gospel."

PART II.

SELECTION OF LETTERS.

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To Mr. Thomas Erskine.

Naples, Feb. 26, 1826.—I remember, sir, that the letter which you were so good as to write to me at Paris, ended thus: "I dare say you will be displeased with this letter, but let me hear that you are so." I will reply with entire candour.

No doubt, I could not but see with pain the impression which my paper on Inspiration made upon you. But since it grieved you, it is doing me a true service to tell me so, in order that I may examine more thoroughly so grave a question. Therefore, although I have as much self-esteem as most people, and a good deal more, I have sense enough to be more thankful for such criticism than for an encomium; and I may say that your letter, and the conversations which I have had with you, have had a real and very

useful influence upon me. Not that they have led me to receive exactly the same theology and the same interpretation of Scripture as yours (and you yourself would not wish me to mould my faith by yours, or by that of any other man): but you have made me feel strongly the necessity of seeking my belief where you have sought yours, and of listening to the Bible, instead of judging it. You have made me understand that I had but a very superficial belief in Holy Scripture; that I had not yet felt the influence of the Gospel; and that religion had not yet changed me, nor even touched me in reality. . . .

No doubt the progess which I have made is small; very small, if you take into account all the resources which God's goodness has placed within my reach: yet I feel that I have made some; and this leads me to hope that He who has brought me on so far, will bring me on yet further. I notice that I read the Scripture with more pleasure, that I understand it a little better, and that large parts of the Bible, as for example the Epistle to the Romans, which were to me altogether without meaning, are now intelligible. I find more particularly that the doctrine of Redemption, which was my great stumbling-block, begins to appear to me in quite

a new light. . . . The first and almost the only blessing which I ask for myself in my prayers is that God may finish His work in me, that He may open my eyes and my understanding, that He may change my heart, and give me that which is needful for the consecration of myself entirely to Him.

I saw this morning a person who remembers with great interest your visit to Paris; namely, Mme de Saint Aulaire; whose acquaintance I was very glad to make. She gives herself to religion, and to the Bible, with an interest which might make many Protestants blush: and which made me blush to begin with.

To his Brother, M. Guillaume Monod.

Naples, July 29, 1827.—You say that you will speak to me of nothing but the Gospel, since nothing interests you more. Nor me either; so I will take up the same subject. A letter which I wrote to my mother on July 26 will have informed you, better than the one which I wrote to yourself, as to my present condition. Since Saturday, July 21, when the excess of my misery drove me to prayer, I have not ceased to pray and to read the Gospel with confidence. . . I always take with me, when I

go out, a little English book which Mr. Erskine left me, "Adam's Private Thoughts on Religion:" very evangelical, spiritual, and profound. The readiness with which I passed in a few days, or even in one day, from unbelief to faith, whilst it is to me a clear proof of the work of God in me, proves to me also, to my great satisfaction, that I was never an unbeliever through a disposition to unbelief, but only through melancholy, and a tormenting imagination.

I am unwilling to close this letter: I have prayed to-day with fervour, and have especially besought God to make me feel my sins; which will drive me to Jesus Christ, by whom I shall be brought nigh to God. How gladly would I advance more quickly! Yet I am not so ungrateful as to disown the great favours which God has bestowed on me already.

To Madame S.

Lyons, June 3, 1828.—Dear Madam,—Before taking my pen to answer your letter of yesterday, I have been asking God to guide me by His Holy Spirit in this reply, so that what I write may be as true, consoling, and profitable as if it came, not from me, but from Himself. I am deeply touched by your affection, which humbles

me, because I do not feel myself worthy of it; but I would endeavour, with God's help, to deserve it better.

I would do so now by speaking to you as a Christian friend of something which I notice in your letter. I see that you have not the peace of a Christian, which is to me a sure proof that you have not the faith of a Christian. You believe that the Bible is God's Word, and God be praised for that. But you do not yet understand that Word, which, whenever it enters any one's heart, says to it, as Jesus said to His Apostles when He entered and stood in the midst of them, "Peace be with you." It is there, my good friend, that God has provided a remedy for all the agitation of your mind, and the sorrows which He mingles with your life. Your happiness does not depend on Monsieur S. nor on me, nor on any human being: it depends on God alone. When His Spirit shall have opened your spirit to understand the Scripture, as it is written of Lydia in Acts xvi.; when you see by His light the state of sin in which every man is born and lives, in which you yourself were born and have lived; and when you see at the same time the sacrifice by which the infinite mercy of God has redeemed us from our sins and reconciled us to Himself

by His Son; then, but only then, you will have peace. . . .

Farewell. I love you and yours with truly Christian affection, and I commend you to God in my most fervent prayer.—Your pastor and your friend.

To M. Vallette.

Lyons, September 3, 1828.—Tell me how your flock goes on as regards the Gospel. I bless God for what you tell me in this respect concerning the —— families. Salute them on my behalf as their friend, pastor and brother in Jesus Christ. How are my catechumens doing? Think of the kindest things you can say, and give them that message from me, whether unitedly or separately, charging them in my name to keep more and more to prayer, and to the reading of the Gospel. When I think of that church which I led blindly; not knowing myself what to preach; the only consolation which I find amidst my regrets is in my catechumens. . . Their joint letter gave me great pleasure; tell them so again, and tell them how much I love them, and pray God to enlighten ever more and more their minds and touch their hearts.

"It is not true that there are many conversions here. There would be, if I desired it, but

when people come asking me to receive them as converts from the Church of Rome, I advise them to change, not their name, but their hearts; to take time, and to read the Bible. And I cannot receive them, until they agree to that which the Communion signifies. I am receiving one person to-day, to partake of the Communion on Sunday: it is the first. I shall receive three or four more at Christmas, please God.

To Madame Senn.

Lyons, June 26, 1829.—Dear Madam,—I join my prayers to those of the pious friend who transmits this paper, in beseeching Him who afflicts you to dispose your heart to inquire what His purpose is in this trial, and to respond to it with the submission, confidence, and (I fear not to add) gratitude, which becomes a Christian. However strange such language may appear to nature, the Christian, who lives not according to nature but according to grace, should learn to give thanks to God for all things in Jesus Christ, as His holy and loving Word commands us. And that is no more than right. For if we believe that when we were the enemies of God, He gave His Son for us, to reconcile us to Himself, how should we not

believe that all which He appoints for us, *after that*, not only comes not from His wrath, but comes really and literally from His love? And if God, in afflicting us, does not stop short at indifference, but goes the length of tenderness, is it not right that we, in receiving our troubles, should not stop short at patience, but go the length of thankfulness? As for myself, in my short and scanty experience of the life of faith, I have often found that if resignation does not go so far as that, it does not give to our sufferings that sweetness which the Scripture promises.

To some Members of his Flock at Lyons.

Beloved brethren in our Lord Jesus Christ,—It is very pleasant to hear that you are praying much for me. I need the prayers of Christians at all times, and now more than ever; for you know that I am experiencing the truth of that saying, that whosoever would live in accordance with faith in Jesus Christ, and especially whosoever would preach this faith, will encounter the opposition of the world. Thanks be to God, not only am I prayed for at Lyons, but I learn from all sides that our brethren in the other churches of France remember the church of Lyons in their prayers.

I remember you daily before the throne of grace. I call to my mind, in God's presence, the names of all those of you who are known to me. And if there are any with whom I am not acquainted, this does not prevent my praying for them also. What favour God has shown us in giving us a power by which we may act upon the hearts of all men; of those that are near, and those that are far off; those whom we know, and those whom we do not know. I have greatly felt of late the need of asking from God this spirit of intercession for all men, and above all, for the children of God; and I ask that the same spirit may be given to you.

After spending some days in Paris I came hither: and nothing is more suited to strengthen one's faith than what I have seen here.

This Church of St. Quentin, which is but a child of a year old, is already full of life. The pastor, my brother, is, by God's grace, faithful and zealous. A considerable number of persons have been already brought to the knowledge of the Lord by his ministry. Roman Catholics have been converted, not merely to Protestantism, but to the Gospel. Several catechumens have been received, after giving evidence of a sincere faith. The country between Lille and St. Quentin has Christian churches scattered over

it; each of which is working, and throwing out off-shoots. Satan can do much, but he cannot hinder the Lord from casting the seed, nor the rain of heaven from falling, nor the tree from growing.

To Mademoiselle W.

Lyons, Oct. 27, 1829.—You put to me another question—If there is attached to prayer the magnificent promise that we shall obtain from God all that we ask, and even infinitely beyond what we can imagine, how is it that we receive, not only less than we can imagine, but less than we ask and desire? On this subject I will only offer you the following reflections.

The passage, Eph. iii. 20, is not, strictly speaking, a promise to prayer. It is not said that God *will* do for us infinitely beyond that which we ask in prayer, but that He *is able* to do it, a more general expression, which refers, not to the immediate success of this or that prayer, but to our whole course of existence. And you no doubt believe that, taking into account the whole course of your present and future life, God will do for you infinitely beyond what you can imagine. For when the time is

come, He will bring you into a state of perfect holiness.

In the next place, it is to be considered that God often answers our petitions without our being immediately conscious of it, and perhaps, without our being ever aware of it in this life; because, instead of what we ask, He gives us something that is better. If a poor man asks of a rich man a five-franc piece, and the rich man gives him a louis d'or instead, the poor man's request will have been more than answered: but he might happen not to know the value of gold, and then he will imagine that he has received less instead of more than what he asked.

Lastly, we must always come to this sad reflection: if we receive not, it is because we ask amiss. We ask without faith. And the promises of God are only to the prayer of faith. As for myself, I am at no loss to know why my prayers are imperfectly answered. Painful but salutary experiences, through which God has caused me to pass in my inner man, make me see clearly that I have not even faith as a grain of mustard seed. When I say to the Lord, "Lord, give me peace; or love, or any other grace; because Thou art able, Thou art willing, and I know that Thou wilt do it:" there is in this language more of habit, of memory, than of faith. In almost all

my prayers, I am trying whether God will hear me, instead of believing that He will. . . . . "O faithless and perverse generation," said the Lord, "how long shall I suffer you?" And yet after this rebuke, as severe as it was well deserved, He adds, "Bring the child to Me," and He heals him.

To his Brother, M. Guillaume Monod.

Lyons, February 25, 1830.—Beloved brother, —The Lord has made me pass through some experiences as to preaching, which will probably lead me to change to a great extent the character of mine. Almost all the time that I gave to composition, was given to the way in which I should develop ideas which I had already formed, and not to acquiring new ideas. In particular, I only made use of the acquaintance which I already had with the Scripture; without acquiring more. My principal supplies of thought were thus drawn from within myself, and I rather intermingled the Word of God with my own reasoning, than preached purely and simply on the authority of that Word. The result, for myself, was deficiency in labour, in progress of knowledge, in faith, and in prayer; and for the hearer, a want of simplicity, popular style,

authority, and spiritual food (what I gave being chiefly intellectual).

I almost always preached without comfort. At length, last week, after having taken up, abandoned, resumed, several subjects, without being able to decide on any one, I fell into a great melancholy, which I could not dispel either on Saturday or Sunday morning, though I prayed almost unceasingly. I left my house on Sunday, without well knowing on what text I should speak. I was obliged therefore to cast myself upon the Spirit of God, and this necessity was good for me. I prayed and preached with more vigour, joy, and love, than I had done for a long time. This experience convinced me, not that I ought not to prepare my sermons, but that I ought to prepare them in a different way. This preparation ought to be a seeking for materials, and, above all, a study of Scripture.

For example, I am preparing a sermon on the power of prayer. For this purpose, I do not busy myself in studying the way in which I shall develop this or that thought: I set myself to get information by the Bible, by good books, by conversation, by prayer, on all that belongs to the subject; I collect proofs, examples, experiences; I write only notes, in which I aim at brevity and distinctness. When I have thus got

my mind filled with light, and with conviction, as to the power of prayer, I commit myself to the Spirit of God to make me choose and arrange quickly what I shall say to my hearers.

To Madame ——.

Lyons, October 31, 1830.—Dear Madam,—I do not cease to beseech the Giver of all grace to shed abroad in your wounded and prostrate spirit the only consolations which can enable you to bear a grief so terrible—so overwhelming. What we felt ourselves, when we received this overpowering intelligence, may give us some idea of what a mother must have felt. O madam, who would dare to offer you, who would even think of offering you, consolations taken from this world and this present life? They have no balm for wounds like yours. There is but one refuge left where you may seek; and where, I am persuaded, you *will* seek, peace and hope. It is in the fatherly bosom of that God of mercy who is love, as His Word declares, who hears the supplication of the afflicted, and who takes in his sufferings an interest, of which the most tender sympathy of the most tender friend can give only a faint idea. Remember that touching passage in the Prophet Isaiah: "Zion said, The

Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee."

Is it not true, madam, that there is nothing in your affliction which consoles you but the Bible only, that Bible which was so dear to your beloved daughter? Is it not true that your sorrow itself gives you a new view of the Word of God, and reveals to you how true it is, and how admirably it responds to the deepest needs of our hearts? How fervently do I pray that God may make you learn by experience the truth of that word, "We must through much affliction enter the kingdom of God." Our heart is so strongly attached to this world, that our heavenly Father cannot pull it away without rending it. And because He truly loves us, He would rather make us suffer for a few days here below, than leave us in our natural state of worldliness and unbelief, which would close to us the gate of eternal life. Do not give way to the thought that God cannot give peace to your soul. He can do everything: there is no wound which He knows not how to bind up: and when all appears hopeless, then is His time to manifest His power and His goodness towards those who

have recourse to Him. It was just as much for you, as for those who heard Him, that He who never uttered but what was true, said; "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls."

To M. Charles Scholl.

Lyons, December 8, 1830.—My beloved brother,—Your stay with us was sweet and precious after a godly sort. We love you dearly. May the Lord sanctify this love which unites us, and make it serve to our progress and the profit of our ministry. This leads me to explain my purpose in giving you 1 Tim. v. 21 to meditate upon. You do not seem quite to have understood me. My meaning was, Seek above all that love which comes from God, and which fixes itself in the first instance upon God, and afterwards upon created beings for God's sake: and take care not to let it be over-ridden by private affection, which would fasten upon certain qualities agreeable to your personal taste, and in which you would seek to satisfy your heart, rather than to promote the interests of the kingdom of God.

The empire of sacred love over private affection is a distinguishing characteristic of the apostles of Jesus Christ. I have often been struck with the fact that we seek in vain in their writings for information as to their families and their private affections (except those which had been awakened in the preaching of the Gospel and for its sake). What a complete subordination there was of all their private affections and personal feelings to the love of God, of Jesus Christ, and of the elect! . . .

I leave this to-morrow morning, in order to preach on Sunday at St. Etienne. Peace be with you. I pray the Lord to bless you abundantly.

To his Sister, Mademoiselle E. Monod.

November 1831.—My beloved sister,—I hear that you are beginning your religious instruction,* and I often pray God to bless it to the salvation of your soul, and to give you eternal life through Jesus Christ. I advise you to remember that one should attend religious instruction, not with the object of distinguishing oneself, nor with any such earthly motive, but

* Referring to the course of catechetical instruction, by which young people in France are prepared for their first communion.

solely and sincerely with the object of finding a reply to this question, "What must I do to be saved?" Remember also that this reply is only to be found in the Bible, and that all which the Bible says is said by God.

But it is not enough to read the Bible: we must understand it. And, to understand it, it is not enough to do as one does with another book, namely, to read it with attention and perseverance. All this is indispensable; but it is not enough. My dear E., the Bible contains the thoughts of God; and as for ourselves, we are ignorant and blind, and cannot in our natural state understand the thoughts of God. We need to have our minds changed by God, and our hearts opened by Him, as the earth needs to be opened in order that the grain of wheat may sink into it and grow. Read what the Lord Jesus did for Lydia, in Acts xvi., and ask Him to do the same for you. Read also the second chapter of the first Epistle to the Corinthians, where St. Paul uses a very clear argument. Even as no man (he says) knows the thoughts of a man, save the spirit which is in the man; so no one knows the thoughts of God save the Spirit of God. We must ask therefore for the Spirit of God. Faith can only come from Him, for our own spirit, deprived of the light of God,

is carnal, that is to say, disposed to unbelief and sin (John iii. 6 ; 1 Cor. xii. 3 ; Matt. xvi. 17).

Pray God to give you humility. He will give it, if you ask, as a good father gives bread to a child when he is hungry and asks him for it. A proud soul might read the Bible for a hundred years and understand nothing about it. It is intelligible only to the humble.

When you read the Bible in this manner, my dear E., you will see that the sin which is in all of us, and in yourself, is abominable in the sight of God; that our sins deserve death in this world, and in the world to come eternal punishment. But Jesus Christ came to save lost sinners. He took upon Himself all their sins. They have been punished in Him, and will not be punished in themselves. I pray God to give you this faith. Then you will love Him, and you will set yourself with all your heart, by His grace, to do His will.

To the Editor of the "Semeur."

(AFTER THE POLITICAL TROUBLES IN LYONS.)

Lyons, Nov. 26, 1831.—Tuesday the 22d, at break of day, I saw a regiment arrive, which by its wearied appearance seemed to have marched

the whole night. This confirmed us in the idea, which we had already had the day before, that they had brought together from the neighbourhood a sufficient body of troops to put down quickly the disturbances in the Croix Rousse.* At nine o'clock, F. went out to learn what was going on, and five minutes later brought word that the fighting, which we thought would be confined to the Croix Rousse, was close to us. He had heard the firing from the Pont Morand. At the same moment our two friends and brethren, H. and M., arrived, who told us that it was said that the working men of the St. Just quarter, at the other end of the town, were bent on helping those of the Croix Rousse, and that an endeavour was being made to keep them back. On hearing of a trouble so great, and so near at hand, we were filled with distress; at the same moment we saw the crowd which covered the quay and the bridge take to their heels, and the ground was cleared in a moment. Some one said, "Let us pray, let us pray." F. read a psalm, and we knelt down to pray. We had scarcely begun, when we heard at the head of the bridge, only a few paces distant, a sudden and terrible discharge of musketry, mingled

* A quarter of the city at the northern end, chiefly inhabited by the working classes.

with cannon-shots. We remained on our knees, and continued praying, or rather crying, to God, as each one felt impelled to give utterance. We besought God especially not to deal with this unhappy people according to their sins; and to remember His children who inhabit this city, more numerous than the righteous of Sodom: to spare the city for their sakes, to restrain the human passions which had broken loose; to deliver our friends exposed to danger; to console the wounded, the dying, and the families of the killed; to lead them by their distresses to prayer, and thus to change this day of mourning into a day of new birth for many souls, and of joy for the angels of heaven. A maid-servant who had been with us for a few weeks was deeply impressed by what she saw and heard, and we believed that we could see in her an answer already given to our prayers. Truly my house was that day what I should wish it to be every day, a house of prayer. At first we were painfully agitated; but we soon found peace, for we were drawing from the Source of Peace. But who do you think set the example to all of us? It was my little girl, six months old. At the first cannon-shot, she started; and I even dreaded the effect which so sudden and loud a noise might have on her delicate brain,

but she gradually became used to it. As we saw her, in the midst of continual firing and real danger, smiling in her mother's arms, we thought: It is thus that we, in the hands of our heavenly Father, ought to feel.

After some hours the conflict subsided, and there was an hour or two of quiet, but this was only a short respite: it was renewed in the course of the day with redoubled fury. We read Psalm cxviii., and we noticed this verse: "It is better to trust in the Lord, than to put confidence in man." Just now, we thought, we were relying on the authorities and the troops to suppress the insurrection; but now that it seems to be triumphant, and that our house is at the mercy of these men, whose intentions we know not, we have God alone in whom to trust; and that is better for us.

But if our heart was not troubled, it was deeply pained by the crimes and sorrows with which we believed that this day would be filled, and we ardently recommended to God the families which were in affliction or in danger of it. Ah! if the people of France could but understand such warnings and receive instruction from God! What is all this catastrophe, but the collision between the sins of one class and those of another? Would these misfortunes

have happened, if either the one or the other of these two classes had known the God of the Gospel? O people of France, all thine evils spring from thy unbelief. To thee, as to each individual, the Gospel says, "Believe on the Lord Jesus Christ, and thou shalt be saved."

To his Mother.

Lyons, 1831.—With one hand I am writing to you, my beloved mother, with the other I am holding on my left arm your grandchild, who is sweetly sleeping. Dear child, how sweet her sleep is! and with what tranquillity I myself gaze upon her! With what confidence do I go with her every day into my chamber to pray *for* her, until it be *with* her, and to dedicate her from her earliest days to Him who said, "Suffer the little children to come unto Me." He has given her to me, and I give her to Him, and that also is a favour that He shows me. How the love which we feel for our children ought to inspire us with confidence in the love of God towards us! Oh how unbelieving, unthankful, blind and proud is our heart, for what pride it is in us to think that we are better parents than God! And when we consider that to such great love He unites almighty power! My child

sleeps peaceably in my arms, but I cannot defend her from sickness, nor death, nor sin, nor the devil. But our Father is Master of the universe, and our Lord has conquered death, sin, and the devil. Oh happy, too happy, are we if we know our own happiness! "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee." "Like as a father is moved with pity towards his children, so the Lord is moved with pity towards them that fear Him." I read with pleasure in my Hebrew dictionary that the verb which I have translated by "*have compassion*" in the former of these passages, and "*moved with pity*" in the second, is used exclusively of the love of parents for their children, or of God for those who trust in Him. A single declaration of this kind, well understood, well retained, and, above all, well believed, should suffice to keep our souls for the whole of our life in the peace of Jesus Christ. Lord, increase our faith!

To Madame Evesque.

Lyons, Jan. 11, 1832.—My excellent friend and sister in Jesus. . . . The wish that you entertain for us is indeed the thing that we

need. Yes, may the God of hope fill us with all joy and peace in believing! We need grace to wait patiently for God's deliverance, so long as He shall see fit to prolong our trial. Day by day, when I think of the fetters which now restrain me, and my wearisome inactivity; when I see enchained my ministry, my mouth, my pen, in some degree my spirit, in short, everything except the Word of God, I feel myself urged to exclaim, "Judge me, O God, and plead my cause." "Deliver me, O Lord, deliver thy children at Lyons, and form for Thyself in this city a church strong in faith; fruitful in good works; united in love; firm, and yet large-minded, in discipline; powerful by its example; and, before long, numerous."

This deliverance, thank God, seems as if it could not be far off. Not that I am making any direct endeavour to bring about a solution. Every time that I thought of writing to the Minister during these last weeks, I have been checked by that passage in Isaiah, "Thy strength is to sit still;" * and I remained quiet. All things serve God, and God wills the welfare of His people.

We also have had our fasting-day, December 31. We had a meeting at my house, morning

* "*Their* strength," Is. xxx. 7.

and evening. God was with us, and it was a profitable day.

I would set at rest your sisterly care for us, by telling you that my finances are in a very prosperous condition. On the one hand, my excellent father has made us a present of 750 francs, and on the other, M. de R., the same who bore the cost of printing my three sermons, has just sent me 1000 francs. Do you not admire the goodness of God in sending me these unexpected supplies, at the very moment when those previously received were exhausted? What man on earth is richer than I, who receive from my heavenly Father all that I need, and at the time when I need it? Between a man who possesses 100,000 francs in bank-notes and myself, what is the difference? It is that his fortune consists in the promises of men, and mine in the promises of God.

To his Sister, Mdlle. B. Monod.

Lyons, March 13, 1832.—My dear sister,—I learn by your last letter that you find your inclination for prayer increasing, and I thank the Giver of all good things for it. If our natural unbelief, of which there are deeply-seated re-

mains, even in the regenerate heart, did not make us so slow to believe what God has said, how much more and much better we should pray than we do, and what favours we should receive! Imagine a store filled with all sorts of provisions, and close by, a room where a poor man lies dying of hunger along with his family. Between the two is a door. If only he pushes it open, he is in the midst of abundance; if he does not, he remains in a state of famine. This door is a likeness of prayer. Dear B., let us believe the promise of our Father who is in heaven, and in the name of that mighty Saviour whom He has given us, and who has sympathised with our infirmities, and even with our temptations, let us come constantly to the throne of grace to receive all that we need. Let us ask much, and much shall be given us. God has said, "Open thy mouth wide, and I will fill it" (Ps. lxxxi. 11).

I advise you, in reading the Scriptures, not to make a point of reading a great deal, so much as of reading with the utmost attention. Consider what you read, verse by verse, and as far as possible do not let one verse pass without understanding it well. And, for that purpose, read again and again, and consult those who can help you, but above all, pray; and put in

practice what you have understood. It is in setting ourselves to do the will of God in all things where we know it, that we shall make rapid progress in the truth.

Prepare yourselves, Jean* and you, for your Sunday school by prayer; and carry on this good work in a spirit of humility. May God bless your labours to the children whom you teach.

You ask me whether I advise you to read the Psalms and the Epistles. Yes, undoubtedly; for all the Word of God "is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good works." The Epistles, if read in that spirit of humility and prayer which the Lord calls the spirit of a little child, will give you the key to all the rest of the Scripture, of which they are the last books, and consequently those in which God has spoken the most clearly on the way of salvation; as Jesus Christ had foretold to his disciples before his death (John xvi. 12, 13).

I embrace tenderly our parents, our brothers, and our sisters. I send my kind regards to Lisette, André, and Marianne, and exhort them

* Now Professor of Doctrinal Theology at Montauban.

to give their hearts to the Lord. Farewell, dear sister; I press you and J. to my heart.

P.S.—I advise you to mind your writing and your spelling.

To Madame M.

Lyons, July 1, 1833.—I was more grieved than surprised, dear madam, to hear that you are still troubled with various doubts and difficulties. Taking into account your mental constitution, it might have been foreseen that you would have to struggle especially against temptations of this sort. I sympathise deeply with you, having passed through the same trials, and passing, as I do still, through similar ones, since the full light of truth is not given to us in this life. And the points which gave me most trouble are the same which give you the most at this present time. . . . I cannot reply as fully as I should wish; I will only say a few words, which I pray God to make useful to you.

All the difficulties which you mention seem to me summed up in one: the severe and terrible character of the law of God. I would beware of weakening this impression in your mind. Yes, "our God is a consuming fire," and it is a fearful thing to fall into His hands. This

is because God is *holy*. If sinners find His law too severe, this should not surprise us any more than that robbers and murderers should dislike the enactments of our Code. But not only so, we ourselves, who have been enlightened by the Holy Spirit, still find it difficult to approve of the penalties of the law: we are tempted to think that sin deserves a lighter punishment. These feelings arise from long familiarity with sin. After having drunk it in like water, breathed it like the air, for twenty, thirty, or forty years of our life, we cannot easily see it in its enormous culpability. But, in proportion as we advance in sanctification, our estimate of sin and of the excellence of the law approaches ever nearer to God's estimate, until at last it becomes identified with His in the abode of perfect light. In order to make this progress, let us allow the Bible to correct our false ideas, and not pretend to correct the Bible by our ideas.

If God did not punish the sinner who dies in his impenitence, and that with a punishment proportioned to his crime, He would not be just, He would not be worthy to govern the universe. But how is the goodness of God to be reconciled with His terrible justice? How can it be true, both that He has no pleasure in the perdition of the sinner, but rather that he should

turn and live, and yet that He condemns the impenitent sinner to a dreadful doom? It is because He condemns in His character as a judge. He must condemn, if He would not dishonour His law. Even in human justice, one may see a judge condemn a criminal to capital punishment without hope of mercy, whilst he sighs over his crime and the results of it: he is both just and good. Were he simply kind, he would absolve the criminal, but then he would not fulfil the duties of his office.

The most mysterious of the consequences of the character of the law, such as I have been stating it, is the eternity of punishment. It is not I, madam, who can wonder at your repugnance to yield to the terrible evidence of Scripture on this point. I struggled, as I think I have told you, against this awful doctrine, but I yielded to the Word of God: and I now believe it to be true, just, necessary, and intelligible. . . . On this point, madam, I can only exhort you to ask God to bring your heart into submission to His terrible, but holy and salutary truth.*

* It is perhaps right to add that, in a letter to another friend, written at a later period, M. Monod, though still arguing in defence of the doctrine of eternal punishment, speaks somewhat less decisively than here.

With regard to the severity of the law of Moses, it is only another result of the severity of God's law. For the law of Moses is God's law adapted to special circumstances, and displaying its character under those circumstances. It was necessary, therefore, that this law should be severe like the law of God; otherwise it would not be a faithful representation of it. *Mercy so ordained it,* because the warning is wholesome. God shows us, in the punishments of the Mosaic law, how holy and true His law is; in order that we may set ourselves to escape from the wrath to come.

Observe also that, the more God's communications with the Israelites were miraculous and visible, the more odious was rebellion against Him. The man who went to gather sticks on the Sabbath day, was not simply an ignorant or heedless man: but, probably, an impious character, who rebelled knowingly and willingly against a formal and solemn command of God delivered by Moses.

Luther said, that a man who had learned to distinguish well between *the law* and *grace,* was already advanced in the knowledge of the truth. This is the distinction which you seem to me not to have fully comprehended. In the law, God appears as a just and inflexible Judge, in the

Gospel as a Father reconciled by the blood of the cross. These are two distinct things, but equally true.

Monsieur M., in his interesting letter, asked my opinion of the meaning of John vi. 52–58. It does not refer to the Lord's Supper. For if it did, one must say, according to verses 53 and 54, that every one who receives the communion has eternal life, and that every one who does not receive has not eternal life, which is contrary to Scripture. That which is here spoken of is *spiritual* communion with Jesus Christ, which is realised by *faith*. This spiritual interpretation of the Saviour's words is that which He gives Himself—verse 63.

To his Mother.

Charbonnière, near Lyons, September 20, 1833.—My dear and tender mother,—I thank God for the heartiness with which you lament your spiritual infirmities, for "God resisteth the proud, but giveth grace to the humble." But I see with pain that you are not yet enjoying the peace of God, and the inward witness of the Holy Spirit that you are His child. You hesitate to take to *yourself* the promises of God, though you believe them fully for *others*. You

would wish, before you rejoice, to find in your own *feelings*, that is in your *works*, some foundation for peace. But God refuses it, and will continue to refuse it, so long as you seek for it there. He would constrain you to lean only on Jesus Christ, whose grace is sufficient for you. . . If there were in Jesus Christ infirmities such as ours, if there were the least spot in His holiness, then, indeed, we should have cause to tremble. But when we have in Him a High Priest, who is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens," what can we want for our peace, if we trust in Him alone, as I know, my dear Mother, that you do?

Do not then delay, not even for one day, to glorify God, by trusting entirely to His grace, and by no longer seeking to add something of your own to the work, which the Lord has by Himself alone accomplished for your salvation. Give thanks to Him that you acknowledge and confess your misery: that is a sufficient title, and the only one which you can ever have, to His mercy.

Can you imagine Jesus Christ going to visit a sick man in his house, speaking to him in such a manner as to make him ardently desire a cure, stirring him up to ask for it, and then refusing? And can you any more imagine God, whose cha-

racter is revealed to us in Jesus Christ, revealing to you your sinful and condemned state by His Spirit, leading you to the foot of His Son's cross, and then refusing to give you a share in His sacrifice—He who has said, "Every one that asketh receiveth"?

Say to yourself then, my dear and tender mother, without more delay, "I believe in Jesus Christ, I am a child of God. My sins are forgiven. I am happy, and will set myself to testify my gratitude to God by a holy life, and, with His help, to impart the same happiness to those who are yet deprived of it."

*To Monsieur M.**

Charbonnière, Oct. 8, 1833.—I have received your letters of last month, and I thank both of you affectionately. The tokens of your Christian friendship are very precious to me, and the matters of which you speak interest me heartily. I am glad that you continued your family worship: you could not indeed without unfaithfulness interrupt it for whosoever it might be. *God must reign in your house:* and when you

* The conversion of Mons. and Mme. M., and that of M. Merlin of Thionville, supplied A. Monod with part of the historic basis of "Lucile."

cannot bear witness in any other way before your family and friends, you must at least do so in this way. I hope that you also offer prayer before meals. I am glad to learn that you are both of you firm in the faith. May the Lord establish you in it more and more; and fill you with peace, joy, and strength.

I am glad also to hear that you are pleased with Marie. Pray give her my kind regards, and encourage her to give her whole heart to the Lord.

To Madame M.

Charbonnière, Oct. 8, 1833.—You ask me how one can defend oneself against the influence of the society of unbelievers, and even get some good from this difficulty. That one may do so is certain, by what is said in Romans viii. 28. As to how it may be done, I will say a few words, which I pray God may be true and profitable.

Generally speaking, no doubt, Christian society is the most healthful, and you should do all in your power to obtain it. But worldly society, *if God obliges us to mingle with it,* has also its special use. The very danger which it involves may stir you up to special prayer, before going into it. The want of human support will lead you to seek more earnestly for God's support.

God can give you opportunities for making known the Gospel to such persons, who are not more worldly nor less *convertible* to-day than we were yesterday. The exercise of faithfulness, the more difficult it is, demands and gives exercise to a deeper and more constant spirit of faith and prayer. That which you feel the want of in this society will make you the better appreciate the society of the children of God, will increase your love towards them, and dispose you the better to bear their infirmities. There also you will learn to sigh the more ardently for the eternal enjoyment of the society of the elect, and the holy angels in heaven. The sight of these poor children of the world will remind you of what you were by nature, and will enable you to estimate the favour which God has shown you. . . . Such are some of the useful thoughts which this temptation may afford you, if you receive it in the spirit of faith.

I did not know of the conversion of Mademoiselle C., or that she had profited by my ministry. God be praised for it.

I recommend highly to you the reading of Newton's writings. The third volume of the "Cardiphonia" has just come out (I mean, in the translation). It is a treasure of knowledge, and of Christian wisdom.

*To M. de Frontin, Pastor.**

Lyons, Oct. 1833.—As to immediate conversions, I think, with our brother L., that one must not seek them too eagerly, nor trust in them too readily. But I would not say that they are out of the ordinary way of God's providence; and if they are rare, it is perhaps mainly because of our unbelief. It is often this, I fear, which leads us to give time to God, as though it would make the work easier for Him. It may result from thence that we regard conversion, and set it before those to whom we preach the gospel, as a distant thing to be seen upon the horizon; a thing which may arrive after some months or some weeks; and which one cannot expect at once without something of temerity. This idea has not only this disadvantage, that it may retard a conversion, but likewise that it tends to represent conversion as resulting from the persevering labour of man, rather than from the word proceeding out of the mouth of God. Nicodemus comes to the faith by slow degrees. But on the

* For the "Correspondance Fraternelle." M. Frontin was secretary of the "Fraternal Correspondence," set on foot by a certain number of evangelical pastors, to exchange news of their respective churches, and of the religious movement generally.

other hand you have Paul; the Ethiopian officer; Lydia; the gaoler of Philippi; Cornelius, &c. Notice especially the gaoler: a Pagan, trembling, hoping, believing, happy—all in one night.

The considerations which I have summed up, have led me to modify for some time past, according to circumstances, my way of presenting the doctrine of salvation. I often exhort my hearers to turn that very day. I set before them the new birth as a deliverance which is nigh at hand, and fully ready; and which ought to be laid hold of without putting off to the morrow. I believe that I have found the use of so doing, and especially with N.'s family.

If our ministry bears little fruit, let us examine ourselves to see whether this may not be due to some fault in ourselves. May it not be that I preach with little of love and of life: perhaps with a coldness which belies what I say, as to the eternal importance of my convictions? May it not be that I pray with little fervour and faith? or that I am backward in visiting, pressing, following up, and as it were constraining souls by a compassionate importunity? that I allow myself to be drawn by conversation into the spirit of the world, instead of overcoming it by the Spirit of God? that I read little or ponder little that Word, in which it should be my

pleasure to meditate day and night? that I allow myself to be governed by the flesh, instead of "keeping under my body, and bringing it into subjection"?

To his Brother, M. Valdemar Monod.

Lyons, Dec. 30, 1833.—(After a detailed account of the services, meetings, &c., in connection with his chapel).—I will abridge what remains to be said. We celebrated the Lord's Supper with joy on Christmas Day. Several new communicants joined us. They gladden us by the fruits of their faith. A woman who is a shoe-binder having refused to work on Sundays, lost her work: but she persevered in her resolution, and God found work for her elsewhere. The Sunday rest is one of the touch-stones of the Christians at Lyons. In several families where the Gospel has found an entrance, we have the satisfaction of seeing it make progress, especially by means of the women, who lead their husbands to the faith. In other quarters there is a persevering and increasing opposition, but I cannot enter into the details.

I hope that on the whole there is spiritual progress in the flock: we have much comfort, especially in our young men; there is a large

proportion of them among our members; and the greater part (almost all, indeed) edify us by their sincerity, their zeal, and their mutual love.

A painful occurrence has happened in regard to a member of the flock. A woman in whom we had long observed a sad want of humility, and who had troubled a large part of the flock by her ill character and evil tongue, having been guilty of a grievous slander, I reproved her, taking with me deacon M., but she would not acknowledge herself in the wrong. The committee, after much hesitation, decided that the matter must be brought to the knowledge of the flock, which, upon my request, desired the two deacons once more to call upon Madame N. in their united name. . . .

To the Same.

Lyons, March 19, 1834.—I wrote to you in January. The question of forming a church council was then pending. I resolved to devote a day to prayer, in order that I might come to a decision in God's presence. I then considered that there had been for some time past a spirit of discontent in the majority of the flock, and a sort of mutual distrust between some of the

members and the pastor; that it was necessary to put an end to this state of things at any cost; that this could not be but by a step which would satisfy both the pastor and the flock; and that this condition could only be fulfilled by a council whom the flock should approve. I resolved therefore to convene the flock, and ask their approval. . . . Thus the council was formed: and thenceforth all our affairs are directed by it in concert with myself. I doubted not that God had guided us, and we were filled with joy.

I mentioned to you that woman who had been guilty of a grievous slander. She has persisted in refusing to humble herself, and the case was the more lamentable because for some time we had doubts as to her spiritual condition; although she knows the doctrine of the Gospel as well as you or I, and is full of assurance as to her salvation. The deacons spoke to her on the subject, and took with them as witnesses two other members of the flock; but all was in vain. Then the council considered what was to be done, and decided that it was evidently a case to which 2 Thess. iii. 14, 15 was applicable. I therefore informed the flock of the sad result of our proceedings, and requested the members to deal with Madame N. as these verses prescribe.

Soon after another case occurred, which we dealt with in the same way.

All this is deeply afflicting. And were I to add to this picture a list of those of our members who, by their levity, or their evil tongues, or their want of love and humility, scandalise both the Church and the world, so that one knows not whether they are truly converted or not, you would indeed pity us, and especially the poor pastor who is loaded with such a burden. Well, are not poor Christians much the same almost everywhere? May the Lord have pity on them, and glorify Himself in His miserable children!

To M. de Frontin, Pastor.

(FOR THE "CORRESPONDANCE FRATERNELLE.")

May 5, 1834.—Our friends know by the newspapers, and I need not now relate the particulars as to that part of the fighting which took place in my quarter. They will be more interested in knowing that none of the members of our flock, nor any of our private friends, have suffered. Several bullets entered my rooms without touching anybody. We are now endeavouring to get some good out of the evil which has happened. As pastor, I propose, God willing,

to have with each of the members of my flock as thorough a conversation as I can as to his soul's condition. Our evangelists and colporteurs likewise feel the necessity of multiplying their efforts at a time when the minds of some must be more accessible than usual.

Dear friends, the time is short: let us redeem our opportunities; let us be ministers of Jesus Christ and pastors of our flocks everywhere, and at all times. Whenever we meet one of our parishioners, whether at our own houses or at his, let us consider that we are God's messengers to him; and let us speak, not only as Christians, but as pastors, consoling, exhorting, instructing, reproving, edifying in all ways. Let us not confine ourselves to general conversation, or mere expressions of good-will; let us go to the quick, and speak to each one according to his need, with the authority of our ministry. This will be very difficult for us, but very useful for the flock.

Perhaps there are some souls, among those who profess to believe the pure Gospel, who think themselves and are supposed by others to be converted, but who seem to us to be deceiving themselves. Shall we not warn them? Let us reflect that they probably conclude, from our not warning them, that we are easy respecting them:

and let us behave in such a manner towards them that, on our dying bed, we may be able to say to them, "We are pure from your blood" (Ezek. xxxiii.)

To Madame N.

Plombières, June 9, 1834.—I write to give you some advice in accordance with what you have written, and what Mons. M. has told me as to the state of your soul.

Above all, I recommend to you the spirit of a little child (Matt. xviii. 3). At the point which you have reached, you will grow in knowledge much less by meditation than by love and obedience (John xiv. 23, vii. 17). It is your heart that God requires. If you consider things in their right point of view, you will no longer say, "I am not sufficiently enlightened, I fear to go beyond my convictions," for you surely do not doubt whether it is a good thing to give one's heart to God.

In the next place, you may be certain that if you are seeking a mental position in which you will no longer find any objection to which you cannot reply, you are pursuing a chimera. This is by no means necessary to faith. For

a believer it is sufficient that the truth should be clearly and certainly proved; after which objections are no longer doubts, but difficulties —painful, embarrassing, insoluble at present to him, and forming a trial of his faith. I, at any rate, have more than one of such difficulties. But can they make us doubt the truth which has shown itself to us, not merely by evidence, but by facts? Not so: no more than a mason can doubt whether cold water heats quick-lime, because he cannot explain the fact. . . . The difference between Christians and the world—the effects of the Bible and of faith—the change wrought in your husband and in yourself—is not all this a speaking, living proof, a proof grounded on facts, of the truth of the Christian faith? . . .

Lastly, beware of that snare of the enemy—that you should not read the Bible, nor pray, when you are not disposed to it. When you are in a right disposition, seek God; when you are in a wrong one, seek Him all the more.

To the Evangelical Church at Lyons.

Plombières, June 15, 1834.—After imploring the Lord's blessing on each of you, I address myself to you, my dear friends, my beloved

fellow-travellers towards the peace which is above, to exhort you to abound more and more in all truth and in all holiness, to the glory of God. Oh, how happy should we be, if we knew better the prize of our calling in Jesus Christ! if we made it our delight to give up our own will, and to follow only the good, acceptable, and perfect will of the God of our salvation. Let us look upwards to unseen things, let us keep our eyes fixed on Jesus; let us lift ourselves above the joys and sorrows of this life of a day; let us lay hold of eternal life, and let us walk as becomes the citizens of heaven, heirs of God and joint-heirs of Christ.

That which I constantly ask of the Lord for you, my beloved friends, is that you may be cleansed from all filthiness of the flesh and of the spirit, and filled, abundantly filled, with the holiness of God in Jesus Christ. And in particular, that peace, and the love of Jesus, which is the bond of perfection, may reign in your heart; that it may be the soul of our church, and the bond of all its members among themselves.

I desire also that this love may form an ever-closer bond between each of you and your pastor, so that, the flock abounding in prayer for the pastor, and the pastor for the flock, we

may receive "grace upon grace"* from Him who is wont to hear us. I ask also specially a blessing on the servant of God who feeds the flock along with me, and who bears a double charge in my absence. Let us pray much for him, my dear friends, that the Lord may glorify Himself in him, and by him in you. . . .

And let us also, dear friends, labour in saving souls, "having compassion of some, making a difference, and saving others with fear, pulling them out of the fire." Is not this the calling of a Christian church? I feel that we have not been sufficiently faithful to this calling hitherto.

To his Brother, M. Valdemar Monod.

Lyons, Oct. 22, 1834.—Beloved brother,—Thanks to God—who has no need of our strength—if I have things over which to sigh in my ministry and in the church, I have also cause of rejoicing. This crisis of controversy seems to me to have passed. Consequently we have more love, more peace, and more blessing from God. The meetings are more numerous and more full of life. . . . Thanks be to God, who has chastened us, humbled us, and I trust delivered us, provided we continue to

* "Grâce sur grâce"—French version. So also Alford.

watch and pray: for the enemy is not asleep. Since the beginning of September we have commenced to celebrate the Lord's Supper the first Sunday in every month.

All is contained in Christian *life;* whether in a church or in an individual. With our inward life, a new zeal for the conversion of those who are without has been developed. The church is beginning a work of evangelization, and entering into the spirit of the position which God has marked out for it; namely, that of a missionary post among the Roman Catholic population. Our young men, who were already making themselves useful in the Adult School, have formed an association of unmarried young men, who meet on Sunday morning before service, and of whom four members volunteer to go out two and two, in the town or in the country, to give away tracts and proclaim the Gospel. These expeditions led to attacks on the part of some bigoted Catholics, directed in the first instance against these young men: who in a sort of conference, into which they entered with more zeal than prudence, made but a poor defence. Encouraged by this trial of strength, their opponents came last Monday to propound questions, which brought on a discussion, conducted in regular order and tolerably

moderate, between them and myself, in presence of a numerous audience, on the primacy of St. Peter. I think I may say that I had the best of it; which is the less surprising, as the argument was limited to the ground of Scripture; according to a condition on which I insisted at the beginning. They have announced their intention of returning to propound other questions. I have replied that every one is at liberty to do so, but that our meetings must not degenerate into mere controversy, and that the first object is edification. This is, in two words, my plan: not to seek discussions, but not to shun them. As to the rest, experience will guide us. This shows that the Gospel is beginning to excite public attention. We had seven new communicants on the 5th of this month, all of whom give us the best hopes; all Catholics.

To the Same.

Lyons, Feb. 12, 1835.—Beloved brother,—I had just returned from Geneva when I wrote to you: and you remember that I had decided not to accept the call of the Société Evangélique, unless the Lord should remove the hindrances both at Geneva and Lyons. The former seem to be disappearing, but those at Lyons are in-

creasing. As to my place being supplied, I felt that I could not call to so delicate and peculiar a position either L., or any young man who wanted experience. As to the resources of the church, the reply of the brethren at Paris was as discouraging as could be; and a little after, my correspondent in London—whom I may consider as representing our foreign benefactors, of whom he is the most generous—wrote to say that he wondered I could think for a moment of leaving Lyons, and such a work as is going on here, for Geneva, which is so well supplied with workers; and that if I left he should conclude that the Lord "was resolved to take away from the city its candlestick and leave it to the darkness." I have consequently refused the call of our brethren. May the Lord choose for them the workman who is best suited. I should be disposed to think that they have one close at hand, namely Gaussen.

From Oct. 29 to Nov. 3, we had a visit from the Hon. and Rev. William Wingfield, an Anglican clergyman, an Irishman, full of unction and love. He endeavoured to see and to get together the English who are settled in our town. He was deeply grieved at the state in which he found them. Our French workmen have made them worse than themselves. He preached for

them twice in our chapel. Few came, and the audience, which consisted of about thirty persons, was to a considerable extent composed of French people acquainted with the English language, whom we had invited. There are but few English here at most; from fifty to a hundred; most of them employed in factories or on the steam-boats. Since then our attention has been turned to this little colony, and we are considering what we can do for them. If necessary, Milsom could, with the help of some ladies, carry on a Sunday-school for their children; and I could give them some sermons to the best of my ability. But we have been too busy lately to undertake anything new. In our missionary meeting of the first Monday in December, I recommended the English population to the prayers and the good-will of our flock; and I thence took occasion to invite the German members of the flock to consider what they could do to evangelise the German population, which is much more considerable. These good brethren did not allow the exhortation to fall to the ground. One of them especially, Bucheimer, a shoemaker from the neighbourhood of Basle, who had talked over the matter with some like-minded friends, saw in my exhortation a call by which the Lord meant to fix them in their

purpose, and he pushed forward the matter actively. We agreed that we would set on foot a meeting on Sunday which, in default of a pastor, should be conducted by a lay brother, and in which the Germans who are members of the flock might, all and singly, speak both in mutual exhortation and in preaching the Gospel. This little meeting is going on well, the audience numbers about fifteen persons and is gradually increasing.

How much I should like to tell you about the new communicants received these last few months. Some of our brethren who have come out of the Church of Rome give us much joy. We have had much encouragement this winter. Happy would it be if we were more united among ourselves. But there is something wanting as to our mutual charity.

To Mdlle. F. J——.

Lyons, March 13, 1835.—Do not be astonished if the Lord is giving you a clear view of your sins, before granting you the joy of His salvation. The more you have suffered, the more you will rejoice in His deliverance. I think I have noticed that souls which have thus remained for some time under the law, are those

which afterwards have the most steadfastness and peace in believing. But you must not stop there. What are you waiting for, in order to believe in Christ's salvation? Do you suppose that the Saviour is not willing to receive you yet? Ah! that would be greatly to misapprehend His love. There is nothing which He wishes more than to bestow His favour upon you. Wait for nothing. Receive Him, and give yourself to Him. This very day rejoice in His peace, and sing the song of Isaiah xii.

You harass yourself because you have no love; but begin with believing and rejoicing, and then you will love. . . . Arrive at love by peace, not at peace by love. Believe, rejoice, and you will love.

To Madame Evesque.

Lyons, June 22, 1835.—Dear Madam,—I trust that I shall not neglect to pray God, as you ask me, to give you all the light which you need in the difficult—yes, very difficult—position in which He has seen fit to place you.

Above all, be sure that it is chiefly by your conduct, by an earnest life, devoid of self-seeking and full of peace in the Lord, that you will best defend the truth of God, and shut the

mouth—or still better, by God's grace, open the heart—of those who oppose the Gospel. This is true in the case of all God's servants, and more especially in the case of a woman.

At the same time, it is also of importance that you should do your best to defend the cause of God by word of mouth, when you have the opportunity. And for this purpose I would recommend two things. Give much time to prayer; especially in the morning; so that you may dwell habitually in the presence of God, may never be taken off your guard by the adversary, and may look to the Lord to give you wise and true answers; for we must seek such answers in Him and not in ourselves. One word spoken with our eyes turned towards Jesus, and with the unction of the Holy Spirit and of love, will produce more conviction and more feeling than the best arguments, stated in the best possible manner, if we are not in communion with the Lord.

Secondly, give much time to reading and meditating upon the holy Scripture; and as our Master in the desert replied to all the attacks of the enemy by quotations from the Book, so we also should seek our replies in the Bible. It is an arsenal of all kinds of weapons against all dangers and all enemies.

To the Evangelical Church at Lyons.

Plombières, August 16, 1835.—I was very specially with you in spirit yesterday, dear friends, and not only I, but some friends who are here with me. We met in the morning between eleven and twelve o'clock, and in the evening between six and seven, to pray for you, and to confess to God our sins and those of His people.

That which seems to me most wanting among us is a spirit of love: love towards the Lord; love among ourselves, reciprocal love of the flock and the pastor. Another thing wanting is a spirit of humility; thence comes that false spirit of equality, of which I have spoken more than once, and which does so much harm in our church. I earnestly pray the Lord to deliver us from this fatal influence of the spirit of the age, and to make us well understand this precious word, "Submit yourselves one to the other in the fear of the Lord."

We are also much wanting in spiritual life; we have much more of that faith which lies in words than of true faith bearing the fruit of good works. Ah! my dear friends, let us be

foremost in giving ourselves to good works. Doubtless it is not by them that we are justified, but without them faith is dead, and we are yet in our sins.

There is also among us much ignorance. Many have not been taught the Word of God in their youth, and now neglect to make good this deficiency; and some do things which according to that Word are wrong, without seeming aware of it.

We have also ground for lamentation as to the education of the children: we need a great change in that respect. Fathers of families, do you have family worship, very regularly, in your households? and do you guide them according to the Lord's will? Husbands, do you love your wives? Wives, are you submissive to your husbands? Fathers and mothers, do you bring up your children in the discipline of the Lord? Children, do you obey your parents in all things, according to the Lord's command? Masters and servants, do you observe the duties which God has prescribed, the one towards the other? Young men, are you clothed with humility? Young women, are you adorned with modesty? Brethren who are deacons, do you take heed to the ministry which you have received from

the Lord? and you likewise, brethren, who are evangelists, colporteurs, &c.? In putting these questions to you, dear brethren, I put similar ones to myself, and to the dear brother whom the Lord has brought among you to take my place during my absence.

Finally, my beloved friends, let us all humble ourselves deeply. We have been unfaithful, we have sinned, each one in his own position. Baptize us, O Lord, with Thy Spirit. Create in us a clean heart, and renew a right spirit within us.

Often, no doubt, dear friends, you desire as I do, that the kingdom of God should extend at Lyons, that the church should grow, that God should give us a larger place of worship. But how can He do it, if we are not more holy? Let our ambition be not to be great, but to be faithful; let us set ourselves to do well what God gives us to-day, and the Lord will provide for the morrow, and will know how to glorify His name.

To M. Merlin de Thionville.

Lyons, October 29, 1835.—I should have written the first, to thank you for the kindness with which you invited and received me: and

if I have not anticipated you, I beg you to lay the blame only on my pressing occupations, and the orders which I am under to work and write as little as possible during the first weeks after my return from the waters.

I had heard by Mons. M. that you were expecting a visit from M. Bautain:* and I confess that I felt some uneasiness, remembering that you seemed to be still wavering in your resolution to separate from the Church of Rome. That which has taken place, and is still taking place here, obliges me to examine this question more attentively, I might almost say more *conscientiously*, than heretofore. . . . . The more I consider the matter, the more I am strengthened in the conviction that the doctrine of the Church of Rome, in the points where it differs from Protestantism, is a highly pernicious error.

It is not that I see no difficulties in the principle of Protestantism and its application. I see considerable ones. But when you examine Catholicism closely, you find in it difficulties which are incomparably greater than those of Protestantism. Or rather, you find difficulties in Protestantism, but in Catholicism impossibility.

* A Roman Catholic Professor of Theology at Strasburg.

As to the question which you put to me: whether you ought to keep the engagement which you made when you were married, to bring up your children in the Catholic religion; if you put the question as you do in your letter, "Is a promise sacred, even when made to Catholics?" I should reply without hesitation, "Yes, it is sacred, no matter to whom it is made." I carry this principle so far, that I have even maintained, against some friends, that we should hold ourselves bound by a promise made to a madman. But if you take into account the nature of the promise itself, and put the question thus: "Am I bound to keep *this* promise?" I reply, "No, you are not only not bound to do so, but it is not lawful for you to do so."

Endeavour for a moment to maintain the contrary proposition: "A man has promised a thing which is wrong,—he ought to do it." What then, is there a case in which a man would do well to do that which is evil in the sight of God? For example, he has promised, when intoxicated, to commit a murder; ought he to commit it? Certainly not. He has no other right course but to repent of his promise, and consider himself absolved from it by the commandment of God.

There is but one thing, dear sir, which could give a bad appearance to your resolution to bring up your sons in Protestantism; which is that you yourself should remain a Catholic. For if Catholicism is wrong, how can you continue in it? and if it is not wrong, how can you avoid being bound by your promise?

To the Same.

Lyons, December 4, 1835.—If Romanism puts a great danger, that of formality, in the way of the common people, it puts another which is not less so in the way of the educated classes, namely, that of philosophical theology.* Both rest on one basis; want of faith in the Holy Spirit. No doubt Roman Catholic philosophy may, strictly speaking, be combined with sincere piety. So may Roman Catholic formalism. But for all that, the former as well as the latter is a hindrance to the free entry of truth and holiness into the heart and the life.

I was grieved to read in your letter that if you had been brought up in the Catholic religion,†

* "Philosophisme."

† Though born in the Catholic religion, M. Merlin belonged to it only by baptism. He had been brought up without religious instruction, and had never voluntarily professed himself a member of that Church.

you would have continued in it, and *spiritualised* it. I will ask you but one question. Supposing that one of your inferiors, led by your example, had continued in that religion without spiritualising it, could you say before God, "I have done all that I could for the salvation of that man?" Even for yourself, you cannot say that this line of conduct would have been without evil consequences. How do you know that the Lord would have blessed you in this line of conduct, as He would have done in an unreserved confession of His whole truth? You say that you cannot doubt the salvation of Fénelon, or of St. Vincent de Paul. But, in the first place, we ought not to follow after that which is barely necessary to salvation, but after all that may serve to glorify God. And above all, the case is not the same: because Fénelon and St. Vincent de Paul were not enlightened as to the doctrines of Rome, as you are. Dear sir, be single-minded, you have but one question to consider; is the pure doctrine of the Gospel to be found in the Church of Rome, such as it practically and really is?

I much approve of your dislike for controversy. Well, leave it on one side, and read "Cardiphonia" and similar works. The good M. Gonthier of Nyon said to me one day: "If I

were imprisoned and allowed to choose only two books, the second that I would chooe would be the writings of Newton." * Yes, I am strongly of your opinion. Give yourself to the practice of a Christian life, and above all of love, and that very thing will be a light to you. "If any one will do the will of my Father, he shall know of the doctrine, whether it be of God."

To the Same.

Les Délices, near Geneva, Jan. 20, 1836.—Sir, and dear friend,—The name of the house where I have been spending some weeks is not without instruction, and reminds us of the great change which God has wrought in this country. It was in the country house of Les Délices that Voltaire lived for ten years; and thence he infested Geneva with his impious doctrines. It is now occupied by a man whose influence and fortune (the latter of which is considerable) are devoted, like his heart and his house, to the Lord's service. I mean the worthy Henri Tronchin, president of the Société Evangélique.

I think that tracts such as, "Why does not your priest allow you to read the Word of

* Rev. John Newton of Olney, author of the "Cardiphonia," and of most of the "Olney Hymns."

God?" ought to be distributed with discretion, and that the good colporteur G. was not sufficiently careful when he gave it to your servants without consulting you. . . I am very glad to find that you have resolved to receive the Lord's Supper at Easter. You cannot indeed continue to omit the observance of that holy ceremony of which the Saviour has said: "Do this in remembrance of Me;" and how can you hesitate in what communion you should do so? I thank God that you are willing to confess His name before men; and I have no doubt that this communion will be accompanied by a special blessing for your own soul, and for your household. It will be a happy day for Madame Merlin. It will be a happy day also for me, and I hope to be with you in spirit.

To the Same.

Montauban, July 25, 1837.—Your last letter filled my heart with joy. I give thanks to God, who establishes you in the faith, and makes you advance in holiness. What a favour! what a favour! to have been brought to know the Lord! I rejoice also in thinking of the sweetness which a community of faith must impart to your union with your excellent wife; I have the happiness

of knowing this by experience. Oh, what blessings there are in Christian marriage, and how far is the world from knowing true happiness in this as in all other things! . . . .

I see the election of grace in Scripture, and I receive it with the less hesitation because, in a religious point of view, it seems to me necessary to the perfect freedom of grace ; and in a philosophical point of view, it seems to me to correspond with a state of things indisputably existing, though mysterious, which I see in nature, in history, and in short everywhere. Salvation is by faith, faith is of grace, and grace originates with itself. "Of Him, and through Him, and to Him are all things." These last words are the most firm and complete expression of the doctrine of election that one can desire.

But I have two remarks to make upon this doctrine. The first concerns those who believe ; it is to them peculiarly that this doctrine is proclaimed. When they are now entered, the Word says to them, "Do you know how it is that you have entered? This came from God, from the beginning, and from the beginning of the beginning." * It tells them this in order that they may be humbled as well as assured, and thereby

* Namely, of the change which they have undergone. See Article X. of the Church of England, and Eph. ii. 4, 5.

doubly stirred up to holiness. If election does not produce this effect in them, they understand it amiss. But when you meditate upon this doctrine, in order to humble yourself, and give all glory to God, you cannot go too far; you will never abase yourself too much, you will never exalt God too highly (Eph. ii. 9). Let no one give glory to himself: let all the glory be to God, and to us confusion of face (Dan. ix. 8). This is the spirit of the doctrine of election. This is election seen from the *practical* point of view, which is the essential matter. Keep to this, and leave to God those depths of which the angels themselves desire to see the bottom.

The other remark concerns those who are without. Salvation must be proclaimed to all of them without exception. They must be told that God wills not the death of a sinner, but rather that he should turn and live (Ezek. xxxiii. 11). Election must not in any way hinder the freedom of preaching. . . . Do then these two things: Give all glory to God for the entirely free grace that He has bestowed upon you; and exhort all men to make their escape from the wrath to come by believing on Jesus. As a general rule, Christian practice is in all things the best commentary on Christian doctrine.

Practice, dear brother! A holy life, perfect patience, gentleness, endurance of all trials, constant communion with the Lord, unceasing and fervent prayer, to love as we have been loved; this is what we most need; and alas! this is what we lack. Ah! let us awake from our slumber, lest we be indistinguishable from the dead (Eph. v. 14), let us pray without becoming discouraged, let us fight without growing weary, let us press on towards perfection, and let us not rest until we have attained to the measure of whom?—of Paul? no, but of Jesus.

To his Brother, M. Frederic Monod.

(AFTER THE DEATH OF HIS WIFE.)

Montauban, Oct. 1837.—Beloved brother,—Our hearts are broken by your sorrow. We long that "the end of the Lord" may come for you. If it does not in this life, as for Job, it will be in a better life: so that you may rejoice in all that now afflicts you. Yes, the time will come when you will rejoice in it, as in one of the Lord's most merciful dispensations. Possess your soul in patience. We are drawing near to our journey's end. C. is already entered, we shall soon follow her, and if the Master makes

us wait awhile at the door, let us bless His Name, and turn ourselves towards this world where He lets us wait wearily for some days longer, that we may employ them in glorifying His Name and doing good to mankind. "If He tarry, wait for Him, for He will surely come, and will not tarry." The time is short, Jesus is at the door. Let us arise, let us watch, pray, and labour, for He is coming, and it is His hand which will wipe away every tear from your eye, my poor brother.

To Madame Evesque.

Montauban, Oct. 18, 1837.—Dear madam, and sister in our Lord,—God has visited our family with a new bereavement. My brother Frederic has lost his wife. She died unto the Lord as she had lived to Him, and great peace reigned around this dying bed, both in her who was departing and in those who remained behind. . . .

My brother is full of submission and peace, all his letters show it plainly, and God has given him the sweetest consolation in the state of his wife's soul when she took leave of him, so far as this earthly life is concerned. Her death was an eminently Christian one. She saw her end

approaching, and said to her husband, who had asked her "What are you thinking of?"—"I think that the battle will soon be ended."—"Are you in peace?"—"Yes, I am in peace; I commit all into the hands of my good Saviour, who has loved me so much. He stretches out His arms to me, and I am going to Him." She asked her husband to read to her the *Psalm of the good Shepherd*, meaning the 23rd. He read it to her, and some other passages; and whilst he was reading 1 Cor. xv. 57, she ceased to breathe. Ah! madam, who would not exclaim, on seeing that a Christian can die thus, "Let me die the death of the righteous, and let my last end be like theirs"?

From the Baronne de Clarac to Madame Babut.

June 1842.—Since the autumn, when I read the work of M. Adolphe on the reading of the Bible, I have felt the liveliest desire to let him know my enthusiastic admiration of its contents, and to express my gratitude for the good which it has done me. I never saw so clearly the necessity, the duty, which is laid upon us of reading the Bible diligently: and in obeying these strong injunctions, I have found, my dear Adèle, a consolation and a light which I did not

possess before. . . . In reading your brother's book, I felt a new and sincere determination to put the business of my salvation, and the salvation of those who are dear to me, before and above everything besides, and to consider no sacrifice too great nor too painful, in order to reach that end.

It is not therefore (so at least I think) owing to any remains of worldliness, but because I am not convinced that they are right, that I blame certain ways which are adopted by the new Protestant sects. Allow me to mention what they are.

I heard a preacher say, some months ago, "What matters it though one be an honest man? I count that for nothing. You will say to me: 'He is a good father, a virtuous husband, a man who is good to the poor.' All that goes for nothing. You must believe; that is all." Surely, my dear friend, whilst understanding the meaning of the preacher (who seemed to think that nothing was easier than to practise all these virtues—which I deny, if one has not got religion), you will agree with me, that this way of putting things has something in it that is immoral and discouraging.

Again, we were told that the world is the empire of Satan. But do you remember the

parties which used to be given in your family? Were they so much to be blamed? "Esther" was acted; and there was dancing once or twice. Do you think that in so doing we displeased God? If you say, Yes, I shall conclude that every man ought to become a pastor and every woman a missionary. There are people who say that we ought to read none but religious books; but I myself have seen you read many others, which have improved your mind; would you forbid them to your children? Never was a life more Christian, nor better occupied than that of your mother; and yet she allowed herself—very rarely it is true but sometimes,—to see a new play, or to take her daughters to a ball. No doubt, in those days there was little or no piety, and when such great matters are at stake it is better to offend by excess of piety, than by the lack of it. But has not each position in life social duties which must be fulfilled?

Once more, I do not like people who name God at every moment, when they are not serious, grave, and filled with the subject on which they speak. I prefer the example of the great Newton, who never mentioned the name of God without taking off his hat, to that of people who think that they deserve heaven by naming God or

our Saviour on every occasion, and often unseasonably.

Since I have taken up so much of your time, allow me to relate what happened to myself after my first communion under the pastoral care of M. Mestrezat. One day, when he came to our house to see my mother, and found me alone playing the piano, I said to him that it seemed to me that this employment was very unprofitable; and that I would rather go and dress the wounds of the sick in a hospital. He replied that it was my duty to repay the care which my parents had taken of my education; and that all that one did with the object of pleasing God was useful to our salvation, were it never so insignificant.

To the Baronne de Clarac.

Montauban, June 1842.—If your two letters did not *create* in me the wish to see once more such old and faithful friends of our family, I may at any rate say that they have much *increased* it. Doubtless, madam, the thought that God has condescended to make use, among other means, of my poor book to console and fortify your soul, has some share in the pleasure which you give me. But that which gives me most

pleasure in what you say is the desire which impels you to live for the Lord and seek the salvation of your soul. Ah! 'madam, what is all the rest compared with that? May you obey faithfully these drawings of the grace of God: and give yourself no rest until you find yourself quietly sitting at the foot of the cross of Jesus Christ, our Saviour and our God.

With regard to the difficulties which seem still to hold you back, I do not feel much uneasiness about them. I do not expect much result from explanations which may be given to you: but I expect much from the light and the influences on your mind which you will not fail to receive in the way which you are following. Persevere in prayer and in the study of Scripture. These means are doubtless not new to you, but it is easy to see that you are using them with a new measure of zeal and of faith. Only persevere, and the Lord Himself will guide you, according to a promise which I am never weary of recalling, "I will instruct thee, and teach thee in the way which thou shalt go; mine eye shall be upon thee" * (Psalm xxxii. 8). However, I will say a few words, since you wish it, on each of the points which you have touched upon in your letter.

* So the French version, and rightly.

You speak of certain expressions and ways adopted by the new Protestant sects. There is nothing new, dear madam, in the people who are in these days called Methodists. We simply hold to the doctrine of the Reformers, as they held to that of the Gospel. A special name is given to us, because the world has at all times given one to those who separate themselves from it, in order to live according to godliness as it is in Christ. But this name tells nothing, or tells what is not true, and we repudiate it. It is so true that novelty is not on our side, that the best-accredited organs of the doctrines which are opposed to ours affect to call themselves the *modern orthodox*, thereby acknowledging tacitly that we are the *old orthodox*. This is all that we claim, and I trust that you would rather, like us, be old-fashioned along with Luther, Calvin, Huss, Augustine, Chrysostom, Polycarp, and Paul, than new-fashioned along with the new teachers; as Arius and Pelagius were new in their day.

As to the expressions which you attribute to some orthodox preacher, I allow them to be blameworthy, if he used exactly that language. But has your memory served you rightly? One word more or less might affect the meaning. Anyhow, this is what we believe on this point. We do

not say that social virtues, separated from faith, are *worthless:* we only say that they do not avail *to save the soul,* and that they have not even a true character of *holiness.* These virtues have their value and their reward, but only in the order of this present world, above which they do not rise. So the Lord Jesus teaches, Matt. vi. 2, 5, 16. As is the virtue, so is the reward. The world repays that which is done for the world. Conscience repays that which is done for conscience' sake. But God repays only that which is done for His sake. You understand that I use the word repay in a wide sense. Strictly speaking, God pays nothing, because He owes nothing—not even to the holiest, for their holiness itself is a grace which they receive from Him: and as some one has said, "God crowns nothing in His servants, save the gifts which He has bestowed on them." *

If the world is the empire of Satan, what, you ask, is to be thought of the parties which used formerly to be given in our family? Your questions are frank and natural; I like them for that, and I reply in the same spirit. That the world is the empire of Satan is certain, since the Scripture often calls Satan "the Prince of this

* "Cum Deus coronat merita nostra, nihil aliud coronat quam munera sua."—Augustine.

world."* But the word "world" signifies in Scripture human nature in so far as it is fallen, separated from God, and given over to unbelief and sin: whilst in your idea, and in ordinary language, it means more or less numerous assemblies of friends who assemble to talk or to amuse themselves.

But are these parties reprehensible? Some are, and some are not. I will go further, and say that there are some which are reprehensible as regards certain people, and not as regards others. There may be, for instance, a theatrical representation which a pious princess may feel bound to attend, while a pious lady, who is more free because she is in a more humble position, will do well to keep away from it. But who shall trace for each one the line of demarcation which separates that which is lawful from that which is unlawful? It must be his own conscience, enlightened by prayer and by the study of Scripture. The method of casuists is different from that of the Lord; His word guides us by principles, rather than by special directions. And this is admirable, because it is thus that our spiritual education is carried on.

Let me add that the first principle of the Gospel

* John xii. 31, xiv. 30, xvi. 11. And for similar expressions, see 2 Cor. iv. 4, Eph. ii. 2, and 1 John v. 19, Revised Version.

is love. God looks at the heart, not at the feet and hands. He says, "Love not the world." *Love* not; He does not say, Go not.* Let the heart be well regulated, and all the rest will soon regulate itself. The pious Chalmers, when consulted by a pious young man on the question of the theatre, replied, "I will not say to you exactly, Do not go there; but I will say that if, as I hope, you have begun to walk in the way of godliness, you will soon have no more wish to go there." And so it came to pass. He gave up going there, because he had ceased to love it; and he ceased to love it, because he had learnt to love God. It is in this sense that a holy man said, "Love God, and do what you please."

It cannot be denied, madam, that in the larger number of social gatherings, especially those which are large and noisy, and more particularly at the ball and the theatre, the love of God is quite overmatched by the love of the world. And this will lead the Christian to keep aloof from them; not so much because he is *bound* to do so, as because he *wishes* to do so; not as a *slave*, but as a *child*. If the habits of our family have changed in this matter, it is because our feelings, by the grace of God, are

* But this must be taken with some qualification: See Prov. iv. 14, 15, 2 Cor. vi. 17, 18.

changed, and we should no longer find pleasure in the things which charmed us once. You mention my good, tender, and venerable mother: I will quote but one word of hers. "I have been reading my daily chapter conscientiously for the last eighteen years, and I am only now beginning to understand it." She said that years ago. This shows, first, that the light of the Holy Spirit is necessary for the understanding of Scripture; and, secondly, that a conscientious and persevering study of the Scripture cannot remain without fruit.

As to books for reading, dear madam, I think that those which most interest a Christian, are those which concern God and His service, and above all, the Holy Scriptures. But there are many other books which are useful and necessary in the world which we inhabit, and in which God calls us to serve Him. If you were to look in upon me in my study one morning before breakfast, you would find me surrounded by my four children who know how to read (the youngest is but four years old), and you would see them, after having read a chapter of the Bible, take up, according to their age, the histories of Fleury, or those of Rollin, at other times a narrative of travels, or an elementary treatise of natural history.

No doubt one may misuse the name of God, and it is better not to name it, than to do so lightly. But let us not forget that it is one thing to name it lightly, and another to name it in small matters. "Out of the abundance of the heart, the mouth speaketh." A heart full of God, sees Him in everything, and this thought applies even to the smallest details of life. Luther said; "A Christian servant sweeping a room, may make of this occupation as holy a work as the most eloquent preacher of his sermon." Christian greatness, madam, is a spiritual greatness. Let us fear lest, in blaming a humble disciple of the Saviour, whom we have heard associating the name of his God with a trifle, we should be perhaps condemning a holy thought which has gone up like a sweet odour to Him "who trieth the hearts and reins."

I heartily approve of the reply which M. Mestrezat made to you. I have my daughters, accordingly, taught to play on the piano, and I wish to see them improve in it all the more, because music affords a very effectual as well as very delightful means of glorifying God's name. I think that you would join with me in preferring a hymn to a worldly song. But in short, the least task has its value, especially when prescribed by parents; and as good M. Mestrezat said, the

desire to please God sanctifies even the things which are most insignificant in themselves.

But I am really writing a volume, and not a letter. This always happens when I have announced my intention to be brief. Allow the writer of this letter a little of the indulgence which you have shown to the author of "Lucile."

To Madame ——.

Montauban, June 21, 1842.—Dear Madam,—It seems to me that, having had the privilege of speaking to you in the Lord's name in days of festivity,* I may be allowed also to recall His promises to your mind in the days of mourning. . . .

There is but one thing to be done, always needful, and always sufficient: to rest yourself in God. You must consent to all that He sends you, even to this uncertainty as to the state of a father whom you loved so much and so justly. You know not, but God knows; and He knows why He has concealed the matter from you. You would have endured everything but this uncertainty; yes, but this uncertainty is the very thing which He saw that you needed. . . .

God will do everything in a God-like manner,

* He had officiated at her marriage.

therefore wisely, justly, and adorably. This should be enough for us. It sufficed for the greatest and the most tried saints. It suffices for the angels in heaven. It sufficed for the Son of God in the days of His flesh. Let it suffice for us also.

But, madam, in order thus to surrender ourselves to God, we must first have made our peace with Him through Jesus Christ. We must acknowledge ourselves ruined by our own works, and seek our pardon at the foot of His cross, and there only. The blood of Jesus Christ cleanses from all sin; it purifies him who feels himself to be unclean, defiled, and who would be washed only in the blood of the Lamb of God who taketh away the sin of the world.

Ah! madam, these are the lessons which God gives us when He afflicts us. His will is, that under the salutary strokes of His rod we should turn from the darkness of the world to the light of God. Keep yourself seated at the feet of Jesus. Keep the holy Bible open before you. Ask for the gift of the Holy Spirit that you may understand it. Renounce the world and yourself. Take up your cross, and walk in the Lord's ways. Do this, and the God of peace shall be with you.

This is my desire, my prayer, for you, for

your good husband, whom I salute with all the affection of an old friend, and for your dear children.

To a young Servant Girl.

Freiwaldau, September 24, 1842.—My heart is broken for you, my poor M., and for your good parents, at the sad news which we have just received. This loss is so great that one scarcely dares to seek to console your family. And yet consolations are never wanting in God. Look to Him, my good friends, to Him alone. Life and death are from Him. This beloved child, this precious stay, has been taken away because God so willed it. Say like Eli, on hearing what the Lord was going to do with his house, "It is the Lord: let Him do what seemeth Him good."

Above all, seek, my poor friends, to fall in with His designs. He has greatly afflicted you for some time past; He has not done it without a reason. He would have your heart, but it must be your whole heart. You need to be turned to Him, to have a new heart and a new spirit. You know, my child, how often I have told you that: and how often the Spirit of the Lord has knocked at your door, without your having truly opened your heart to Him. Now He is knocking again;

and what a knock it is! Submit yourselves. "Humble yourselves under the mighty hand of God, that He may exalt you in due time." "Now is the accepted time, now is the day of salvation." In seeking Him as your Saviour, you will find also in Him your Comforter and your God.

Read His Word every day, and accompany this reading with your prayers. Persevere in it, and the Lord will draw near to you and make you experience the same consolations which He so often poured forth in the troubled soul of David (Ps. xxv., xxxiv., &c.) Read especially the 32d Psalm; and notice that David there is occupied with the pardon of his sins, before speaking of his troubles. Do the same: "Seek first the kingdom of God and His righteousness," and all that remains shall be added to you.

Tell my little girls that I would have written to them to-day, but I made a point of writing first to you. They will not, I am sure, be jealous. Alas! they are with us to-day, and to-morrow they may in their turn be taken from us! Give my very kind regards to your poor parents, your sister E., and to little M., of whose cure we were glad to hear. Give your heart to God, give your heart to God: this is the prayer of your affectionate master, who would gladly call himself your brother in Christ.

To Mademoiselle C. G.

Montauban, March 9, 1842.—The letter which you have been so good as to write to me, is one of those which rejoice the heart of a poor servant of God; which strengthens his feeble faith; and lifts up his spirit, easily depressed in these evil days. He feels then, that his infirmities have not paralysed his ministry; and that his Master has not cast him aside as a vessel of no use. It seems then, that the word which came from my mouth fell on your soul as a dew of eternal life, and I knew nothing of it. If some one had changed his seat among the audience, I should have known it; but a soul was born to the life of God, and I knew nothing about it. You call me your father in the faith; well, my child, may the God of peace sanctify you wholly, and may your whole spirit and soul and body be preserved blameless in the presence of our Lord Jesus Christ. Faithful is He who calleth you, wherefore He will do it.

The question which you put to me does not seem to me of a kind to be decided at a distance, and for another person.* For, on the one hand,

* The question was whether to leave the National Church.

the solution depends on many considerations, which cannot well be weighed elsewhere than on the spot: and on the other, these are matters in which one cannot decide properly except in obedience to one's personal convictions.

In the present case the reasons for remaining are strengthened by the desire and authority of your parents. Weigh all this before the Lord, and He Himself will guide you, according to a promise which is to me a favourite passage of Scripture, Ps. xxxii. 8.

Let me add a rule which is I think important. In choosing between two paths—the one old, the other new; as long as you are in doubt keep to the old. To change our position, we should have a settled conviction: but to stay where we are, it is enough not to have a conviction to the contrary effect.

In the meanwhile, let me give the following advice for the next few months. When you are returned to St. A., meet with some Christian friends every Sunday morning or Saturday evening, and pray the Lord to make you hear His word in the church, and to sanctify you by means of what He shall allow you to hear. Then go to the temple, in the spirit which this prayer will have awakened in you; and afterwards, if you can, talk over what you have heard with the

same friends; not to criticise, but to hold fast what is good. Do this during the winter; and perhaps, by next spring, you will have acquired new light on the question which perplexes you.

To Mons. B. Vaurigaud.

September 27, 1843.—My good friend,—The particulars which you sent us as to the death of your beloved brother interested and edified us much. . . May the merciful Saviour make you and your good parents to know by experience that His grace is sufficient for you, and that He alone can fill all our heart. I wrote this some years ago to a person who had consulted me by an anonymous letter; and this exhortation, with which my letter ended, made a special impression on her. I have just seen the same person at Paris; she made herself known to me as the writer of the anonymous letter, and said to me, "I am now completely happy; the Lord has filled my heart, and I have renounced all those schemes for happiness which my poor head had dreamed of."

To Mdlle. C. G.

Montauban, February 2, 1844. — Mademoiselle, and dear sister in our Lord,—The subject on which you are so good as to consult me causes me sincere regret for yourself and your family, but no uncertainty. The rules of God's Word as to marriage, and the experience which I have acquired in my ministry, make me decidedly opposed to unions of this kind. I have seen them almost always followed by deplorable results: and I have known more than one young Christian woman, faithful so far, who departed from the service of God and His people. Alas! they encouraged themselves by the good dispositions of the men whom they married; they flattered themselves that they would certainly bring them over to the Lord: but God, who is a jealous God, has shown in their experience that the conversion of a soul is His work and not ours; and that they who make so sure of others should begin by making more sure of themselves.

The marriage which is proposed to you, notwithstanding all the pleasing aspects which it presents; both according to the world, and according to the religion of the world; awakens

in me the most lively solicitude, and I see plainly that the same is your unexpressed feeling and that of your loving mother. Your agreement on this point is a great blessing. Strengthen one another in the Lord, and represent to your good father, with much gentleness and respect, that you do not feel inclined to the step which he recommends; that you beg him not to press you further; and that you feel you cannot be made happy but by a complete religious sympathy. God will bless you in acting thus openly and firmly, and at the same time humbly and respectfully; and will soon, I am persuaded, deliver you from that which troubles you. Would not your mother undertake to write this letter? Anyhow, let the one or the other do it, and that without delay. We are too weak creatures to play with temptation.

I am just now studying the temptation of our Lord in the desert before preaching upon it on Sunday week; and I find it very instructive. Since He was tempted, we must be tempted also: since He overcame, we may overcome also in Him: and since He resisted by the Word of God, it is by that that we also may overthrow every hindrance on our road.

Lay up in your heart this word: "Thou shalt

not tempt the Lord thy God." This is the reply to be made to your heart, if it tells you that you cannot fail to bring to the faith the person who has been mentioned to you. And again, "Thou shalt worship the Lord thy God, and Him only shalt thou serve"—"My grace is sufficient for thee."

To Mme. Evesque.

Geneva, August 21, 1844.—Here we are, thanks to our heavenly Father, happily arrived, and comfortably installed at La Tour. We found our friends in good health, and received from them a most fraternal welcome. I can only compare it to that of Vermont. These poor Consistories, who exclude me from their pulpits, little know what sweetness of brotherly love is procured for us by this good doctrine of God which annoys them so much.

We are filled with gratitude, dear madam, for your kindness, and we pray the Lord to reward you for all that you are doing for us and for our children. We are at ease with regard to the precious deposit which we have left with you, since we know that it is in such sisterly hands. Pray insist upon everything that you think right and reasonable in the conduct of

our children, and do not give way to any of their caprices. Often in such matters other persons see better than parents what is needed, and know better how to set about it. We shall be glad to hear that you have no complaint to make of our little girls; but we depend on you to tell us the truth. I advise the children to pray with one another. If, from time to time, you can take them with you privately to pray with them, we shall be thankful; but only when you are quite at leisure, be it understood.

To the Same.

Montauban, November 7, 1844.—We have received, since our return hither, your kind letter, which comforted us with the news that you had obtained some relief. . . . The natural heart is disposed to say, "If I were God, I would speedily have delivered our good sister." But if we were God, we should see things in God's light; and a more enlightened and a purer love would oblige us to chasten beloved children, though having at the same time "our bowels troubled for them." Even should your sufferings have returned, or increased, rest upon His goodness. Unite them to the sufferings of your crucified Saviour, and rejoice in Him. Do not

be contented to taste less than the fulness of His promises. The Lord's grace is sufficient for you: it is sufficient for all of us at all times. Be like Abraham, that hero of faith—blessed, and a channel of blessing. . . . .

P.S.—I send my affectionate greetings in our Lord to Julie, Alexandrine and her husband, Henri, and that good Jean.* I was truly touched by the grief which he showed at our departure. He begged for our prayers.

To MM. Croses-Boudon and E. Cordes at Mazamet.

Paris, October 16, 1848.—Dear sirs, and brethren in Jesus Christ,—I have read, and read again, the letter which I have received from you —a letter so interesting, so touching, and, alas! so mournful in regard to the picture which it draws of one of our churches, and which would serve, I fear, for the portrait of various others.

The question which occupies you is fundamentally the same as that which has just now been occupying the evangelical members of the General Assembly, and which some have solved by separation, but the larger part, including myself, otherwise.

* Household servants of Mme. Evesque.

The former have separated from the Assembly, and will probably separate from the Church, because they consider that the Church has, by the Assembly as its mouth-piece, decided in favour of latitudinarianism.

We, on the contrary, think that we ought to remain at our post, at least till a new order of things commences, because we do not consider the decisions of the present Assembly as the definitive expression of the Church's mind. We think that the question which was waived in the present Assembly (which we consider as having only a preparatory character and object) will necessarily be taken up again in a regular Synod; that it is then that the real battle will be fought; and that victory will then, not at all improbably, be on the side of the truth.*

The simple fact that the prospect is uncertain is sufficient reason for our not leaving hastily a Church in whose service we have spent twenty years and more. We will go out if the Lord opens the door; but we will wait patiently until His will is so clearly shown that we should run no risk of repenting of this serious step.

In your place, and for the same reasons, I

* See note to page 171.

would yet wait for the Lord's bidding. And whilst waiting, I would redouble faithfulness, prayer, holiness, communion with God, meditation on His word, and brotherly love.

I would wait, as regards *separation;* but as regards *evangelisation,* I would not wait. It is needful that the Gospel should be preached in its purity. You are doing so, go on with new ardour. . . . We must show to all that if we endure, in a spirit of Christian patience, the present disorder in the Established Church, we by no means consent to sacrifice any portion of our liberty of testimony. In several places where the Gospel was not preached in the Established Church faithful ministers have been called in from without; you might do the same; but with the limitation of receiving from them the Word of God only, and remaining united to the Established Church for the sacraments, until some change takes place.

The persons to whom the above letter was addressed had consulted Messrs. Adolphe and Frederic Monod simultaneously. They requested us, if we thought fit to publish the reply of the former, not to separate it from that of the latter.

From M. Frederic Monod to the Same.

Paris, Oct. 17, 1848.—My brother has transmitted to me to-day the letter which you have jointly addressed to him. It has filled my heart with sadness, and confirmed me in the convictions which have forced me to separate from the Synod, and will probably force me to separate myself from the church in which I have been a pastor for the last twenty-nine years.

The question on which my beloved brother and I differ is; whether the building which has sheltered us hitherto is capable of repair; or whether it must be allowed to fall, in order that a new one may be raised on the only solid and safe foundation, Christ and Christ crucified. My brother, with the faith and good conscience which you know him to possess, adheres to the former point of view; I adhere to the latter, and naturally, therefore, cannot give you the same advice as my brother. My speech in the Synod, that of M. Agénor de Gasparin, and above all, an appeal to the churches, which we are about to publish in a few days, will tell you our views and our plan. It would therefore be superfluous for me to enter now into particulars. We ardently desire to see some of our brethren

follow us, as we believe that we are following the Lord. But I do not wish to urge you. Do not take any human being for your guide. Consult the Lord, and let Him, Him only, counsel and direct you.

To Madame Babut.

Paris, Nov. 3, 1848.—Dear Adèle,—I am desirous that before you leave Montauban you should receive some lines of brotherly sympathy. In turning your back on the spot where you have suffered so much, you may well say, "My thoughts are multiplied within me." May you be able to add, "Thy comforts have refreshed my soul."* May your broken heart rejoice, first and above all, in the love of Him who has redeemed us with an eternal redemption; and next, in the remembrance of the inexpressible mitigation which He bestowed, by means of you, on the martyrdom of one of His servants, whom He wished to prepare by extraordinary sufferings for peculiar felicity—may we not believe it? Oh, what joy, what thanksgiving there will be, when reviewing each of the steps by which God has led you and him and your dear children, we shall see the merciful necessity

* Ps. xciv. 19.

of everything, absolutely of everything; and how exactly each pain of this lower world was adapted to each blessing from above!

Rejoice, therefore, dear Adèle, rejoice in Him who has so much loved you. Yet a little while, and, instead of leaving Montauban for Paris, you will leave the valley of tears for the hills of eternity, which have never known anything but the rays of the Sun of Righteousness and life. . . .

Think also of the useful mission which God gave you at Montauban in your own family and in mine; among various families of our friends; among many of the students, even of those who did not seem to like your decided piety; among the sick and aged poor; and among so many other persons to whom your strength of character and Christian prudence have been a means of special blessing; and let your last look towards the tomb of Edouard, and the town of his sufferings and deliverance, be one of joy, filled no doubt with grief, yet of grief filled with joy. Peace be with you. May God bless our approaching meeting, and may He make us perfect in the Beloved One.

To Monsieur ——.

Paris, April 25, 1850.—Dear brother,—The subject on which you consult me would require long explanations, and I cannot, amidst the multiplied duties of these two weeks, find more than short intervals for my correspondence. Excuse me if I give you only a brief reply.

I am convinced by Scripture and by the Bible history, that a Christian may attain in this world to a state of holiness, which Christians in our days do not in general possess, nor even suspect. And I do not find any limit to the spiritual development of God's children fixed in His Word. This should be enough to stimulate our ardour in the pursuit of holiness. (Heb. xii. 14.)

But I do not find in Scripture or in Bible history any man who considers himself as having attained to perfect holiness; and all that is brought forward to prove that certain saints, whether of the Old or the New Testament, had this opinion of themselves, seems to me destitute of solidity. This should be enough to keep us humble.

If, therefore, a brother says to me, "I am perfect;" I think that he attributes to himself

a grace which neither St. Paul nor St. John claimed to possess. But if any one says to me, "Let us go on to perfection—let us be of those who hunger and thirst after righteousness: we have not adequate ideas, much less the true practice, of Christian holiness, in its power and its glory," I reply, "You are right. I humble myself along with you, and I wish, with you, to consecrate myself to the Saviour without reserve."

As to people making use of my name, as you say, to justify the ministry which some *sisters* are exercising in the Church, I can hardly believe it: for if any one will read my sermons on "Woman," he will find there views of a directly opposite nature.

To M. Martin Paschoud.

Paris, June 12, 1851.— . . . . I have read attentively the article which you have kindly sent me. I will say nothing as to the form, but only as to the purport of this production, and as to the resemblance, and yet divergence, which there is between the latter and that of my sermon. Allow me to use a comparison.

Two doctors visit the same hospital. They are agreed as to the object to be attained, &c.

They only differ as to the state of the patients. The one considers them to be ill of a mortal disease, and urges them to take a remedy whose virtue is infallible. The other thinks them to be tolerably well, and does not see the need of having recourse to the heroic remedy recommended by his brother physician. The second, one day, says to the first, "Why make so much noise as to the difference between us? Have I not the same ideas as you concerning health? What difference is there between us, I pray?" The other replies, "Whilst we agree as to the health which is to be sought, we do not agree as to the state of our patients; and the difference thence arising is, that they will be lost by following your directions, and saved by mine."

The application is easy. As to the *law*, we are tolerably well agreed. But as to *sin* and perdition; and consequently as to grace and salvation, we are not. And by going deeper into the matter, we should perhaps find that our agreement as to what concerns the law is more apparent than real.

But it is not my object, dear friend, to increase the distance between myself and you: I would rather diminish it. Let me see you thoroughly convinced that man is *lost*, and that Jesus Christ came to *save* him, and then we

shall soon be agreed as to everything, even as to the deity of Jesus Christ: but until then, you differ, not with me, but with the simplest and clearest matters of the Gospel.

No, my dear M. As to yourself I have only thoughts of peace, and am not insensible to the kindly feeling of which you so often give me tokens. But I am an enemy of your doctrine, because, not recognising man as lost, it does not recognise Jesus Christ as a Saviour.

To M. Cazalet, Pastor.

Paris, July 3, 1851.— . . . My affection for you in no way abates the serious concern with which I read the end of your letter. I had already noticed in your thesis something of the general tendency of the times to set up a reaction against received ideas. You know that I have been no stranger to the contemporary movement. . . . I cannot approve of the doctrine of the "Revue,"* and its spirit pleases me still less. This negative reaction leads to nothing profitable. It is a positive reaction that we want. Jesus Christ, Jesus Christ, and once more, Jesus Christ. I ask myself, Does Jesus

* The Revue de Théologie de Strasbourg.

Christ read these pages with approbation? and all that there is of Christian instinct within me exclaims, No.

To Mesdemoiselles L. (*his catechumens*).

Paris, July 25, 1851.—It is difficult for me to reply in a few words to the question which one of you puts to me, whether the Lord ever *withdraws Himself* from His children in order to try them. Yes, or no; according to the meaning which you attach to the words which I have underlined. To withdraw Himself really from His children, to deprive them of His presence and His grace, is what He does not do: this would be not to *try* them, but to *tempt* them. And the Lord "cannot be tempted with evil, neither tempteth He any man." But He may withdraw from them certain sensible tokens of His presence, certain helps of His grace, certain inward consolations; in order to compel them, and accustom them, to lean more upon Himself alone by faith, without special encouragement, even from within. It is at times such as these, that some of the most beautiful Psalms have been written. Read, for instance, Psalm xiii., which soon ends with deliverance.

To a foreign Relative.

Divonne, November 1851.—My dear cousin,—I know too well your kindly spirit to doubt whether you will receive favourably a few lines to assure you of my Christian sympathy under your prolonged affliction. My desire and prayer is that you may gather permanent fruit from your passing trouble. There is but one means to that end, namely, to accept the will of God simply in a spirit of faith. Seek the Lord, His salvation, His pardon, His peace, His joy: seek and you will find: so that you will be able to say in your turn, "It is good for me to have been afflicted."

Have you ever considered well that saying of our Lord, "Ye must be born again"? Have you ever seriously put to yourself the question, "Am I born again?" You may reply that you have had the Gospel in your hands from your childhood, and that you have never been instructed otherwise than in the doctrine of grace, so admirably maintained by the church with which God has mercifully connected you from your birth. I know it well, and I bless God for it. But read John i. 12, 13, and you will see that the *saving* application of the doctrine of salvation to our hearts, comes neither from the church to which we be-

long, nor from the education which we receive, but only from the Holy Spirit, speaking to our hearts, renewing them, and creating in them that which Scripture calls the life of God.

May I relate to you my humble experience; not, certainly, as a pattern, but as an illustration of my meaning. I also had the Gospel in my hands from my childhood, and neither instruction nor example was wanting to me. Well, I reached the age of five-and-twenty years; I had been a minister of the Gospel for three years; before the true Gospel, my state of sin and perdition, the free grace of God in Jesus Christ, and the regeneration which the Holy Spirit effects, were revealed to me. "Revealed" is the word: I borrow it from St. Paul, Gal. i. 17. It is with this that there begins in the soul a new life, the life of the children of God: who seem like strangers amidst a world which does not understand them; but who possess in themselves the witness that they belong to Him, and He to them.

Perhaps you will think my language exaggerated, mystical, and savouring of Methodism? But no, I am confident that you begin to see that what the world calls by this name is the truth of God; the gospel of Jesus Christ, of Paul, of John, of the Reformers, and of true

Christians at all times. Anyhow, you will regard him who speaks to you thus as a friend, a relative and a brother, who seeks consolation for you, and knows no other that is worthy of the same.

To Monsieur J. Roser.

Paris, March 12, 1854.—I cannot but encourage you to persevere in your religious conversations with the students with whom God puts you in communication, and among whom you are thus naturally called to bear testimony. With regard to the line to be taken in these conversations, I entirely approve of your method of appealing to their heart and conscience, rather than to learning and criticism; which have their place, but elsewhere. In order to be influenced in these conversations with the zeal which you wish for, pray, and thus "be filled with the Spirit." I will add one piece of advice: endeavour, as far as possible, to have a plan, so that each conversation should be a step in advance. You will understand what I mean (as to this point only) by reading the "Conversion of Count Struenzee," by M. de Félice. To this reading you may add another which will be more to the purpose of your special object, Doddridge's "Rise and Progress of Religion in

the Soul," or James's "Anxious Inquirer." I lay down my pen, wishing you the peace of God. *Persevere in prayer.*

*To his Nephew, M. Jean Monod.**

Paris, December 30, 1854.—I have read, and on the whole with pleasure, your explanations as to Inspiration and Expiation (or Propitiation, if you think the word more Scriptural. You remember that I offered you the choice, seeing no difference myself). Fundamentally, you believe in a *real* inspiration of the Scriptures and a *real* expiation by the blood of Jesus Christ. With this I am content. At the same time, I am sorry to see that you rack your mind for explanations to be given thereupon to the theologian; whilst with an ordinary man, you find no difficulty. (Let me remark in passing that the more you give an unreserved testimony to the inspiration and divine authority of the Scriptures, and the expiation of our sins by the sacrifice of the

* In transmitting to us this letter, which marks the position taken by Adolphe Monod in regard to the *Young School* (as he called the theological movement of that period), M. Jean Monod writes to say that some of his ideas were misapprehended by his dear and revered correspondent. But he thinks it would be a pity to suppress the letter for the sake of certain passages where his views are not adequately and correctly represented.

Cross, at the risk of speaking like us old-fashioned people, the more sure you will be to edify, instruct, and save plain folks). As for myself, I claim the privilege of being treated like a plain man; putting much more value on my simplicity than on my learning, were the latter as rich as it is poor. Are not the things of which the Apostle speaks (1 Cor. ii. 9, 10) quite as much above the reach of the theologian's intellect as of a simple man; being above all human reach?

You seem to be pursuing a chimera, through over-confidence in human understanding, or, if you like, by applying it to subjects which are beyond its grasp. And the time which you are spending in framing your Christian Synthesis (or the famous new formula of doctrine to which the Young School aspires) would, it seems to me, be more usefully spent in penetrating more deeply into the realisation of what you do know; and of what the living Church of all centuries has known: if the nineteenth century will allow me to say so.

By what I have said, you will understand how much I object to that distinction which the Young School makes implicibly, if not explicitly, of two systems of teaching, the exoteric and esoteric. It is a legacy of pagan philosophy;

out of harmony with the spirit of Jesus Christ, who knows only a *spiritual* difference among His hearers (Mark iv. 34). How repugnant to His divine exclamation—Matt. xi. 25—would be an intellectual distinction giving rise to a veiled instruction for the little ones, and an unveiled one for the wise! It involves the double danger of thrusting down the little ones, and of puffing up those who are wise in their own eyes. Jesus Christ, on the contrary, loves to lift up the former, and abase the latter.

I see also in what you say as to inspiration, the traces of that *intellectualism* which seems to me to be the weak point in the teaching of the Young School; and consequently in its piety; save in the case of a happy inconsistency. Receiving the Scriptures as the Word of God (let us leave aside small questions of detail, and confine ourselves to the doctrinal and moral, or rather, spiritual, foundation), I should wish to see you not merely *respectful* towards them, as you are, but more *submissive* than you are to them, as to the *testimony of God*. The more I study the Scriptures, the example of Jesus Christ, and of the Apostles, and the history of my own heart, the more I am convinced that a testimony of God, placed without us and above us, exempt from all intermixture of the sin and

error which belong to a fallen race, and received with submission on the sole authority of God, is the true basis of faith.

This submission seems to me to be wanting in your doctrine, and even in your piety. How else can one explain the fact that you are more clear as to the doctrine of inspiration, than that of expiation; whilst the Scripture is much more full of the latter than that of the former? The difference, I think, arises from the fact that you can account for inspiration more easily than expiation. "I am asked," you say, "whether the fact that a truth is clearly taught in the Scripture is sufficient reason with me for receiving it? Yes, because I receive or at least wish to receive Christ altogether, and that is the Bible." A strange and far-fetched answer. Why not reply; "Yes, because what the Scripture says is the Word of God"? This reply would be only the application of your own principle as to inspiration. How much more in harmony with the spirit of Scripture was that definition of the old woman who was asked, "What is faith?" "Well, sir, it is taking God at His word."

I should have had something to say as to conversion or regeneration, which seems to me compromised by the Young School; but one cannot speak of everything in one letter.

You complain of the foregone conclusion of the old orthodox clergy against the younger clergy. With the exception of one or two men, I do not see around me this foregone conclusion of which you speak, either in our family circle, or in our pastoral meetings. It is generally recognised that the present reaction contains an essential element of truth, a greater appreciation of the Holy Spirit and more glory given to Him. This element is a precious gift bestowed by God upon the Church, but it is intended to be *added* to those which have preceded it, not as a *substitute* for them. It is, therefore, a positive and not a negative work, which should be undertaken by those who are hungering and thirsting for a more spiritual Christianity than was conceived I do not say by the first movers in the Revival; but, by those who first organised it. This is the error into which the "Revue"—which pretends to plead the cause of the Holy Spirit, but which labours more and more in a negative direction—has plunged headlong. But it is also in a less degree the error of the party called the young clergy. The one taken up with the historico-critical question, reducing the very foundation of the faith to a sort of indefinable Christ, whose supernatural birth they consider to be at least questionable; the other wanting in

evangelical vigour and clearness; both animated with a proud self-confidence which is not concealed by their amiable qualities: has not this moral spectacle many negative elements? This is your *left side*, of whose future I am not hopeful. But we know how to distinguish it from the *right side*, where the positive element is uppermost: such as yourself and others, whom the Lord has abundantly honoured in their work.

To M. Merle d'Aubigné.

Paris, July 6, 1855.—My dear friend. . . . Since I heard of the great sacrifice to which God has called you, there has scarcely a day passed that I have not besought for you the consolation which comes from above. But since reading the pages of your journal destined for some private friends, among whom you have been good enough to include myself, I have felt deep peace in thinking of her and of you. That word of Scripture which she so much loved to apply to the Lord, I apply to herself. For her also, "all is accomplished." But who would not adore the grace of the Holy Spirit, who restrains the bursting forth of such sufferings, and instructs the faithful souls to recognise through them the mystery of divine love, in that of the

abhorrence of sin? Oh, how pitiable, after what I have been reading, do those discussions appear which tend to define and limit the sacrifice of our Redeemer! and how manifest it is that, in the sight of God—far from being able to exaggerate the enormity of sin and the gratuitous and all-sufficient efficacy of the expiatory Sacrifice—our strongest and most awful conceptions are as much below the reality, as the mind of man is below the mind of God! My poor solitary friend, you must take for your motto that word of the Master, "Ye shall leave Me alone, and yet I am not alone, because the Father is with Me." It is His society, His ineffable communion, which I implore for you and for your orphans, with a heart full of sympathy, and in the name of our crucified Saviour.

I must stop. God has taken from me for a time the power of writing, and even dictating is beyond my strength to-day.

To Monsieur ——.

Paris, July 26, 1855.—Dear and honoured brother,—I thank you for your letter of the 23rd, and for the affectionate feelings therein expressed. I return them with all my heart, and with a sympathy increased by our participa-

tion in suffering, though I am far from comparing mine with yours.

I will not attempt to conceal the deep grief which I feel at the marriage of your son. To marry a Roman Catholic is the proof of deplorable indifference or still more deplorable unfaithfulness : especially when the Church of Rome has just been casting off the mask which covered her idolatry.* Yet this is the least blamable part of the transaction. That which appears to me the most odious part of it, is the engagement taken by oath to give over to error the children whom God may cause to be born of this union.

I dread, dear brother, to add to the trouble of heart, and perhaps of conscience also, which your explanations indicate ; but one must at all times give due homage to the truth. If it is now too late to prevent the marriage from being completed, it is never too late to acknowledge one's error and repent of it.

I can understand, without sharing them, the feelings which led you to agree to the marriage, taken by itself : but I cannot in any case understand your sanction given to the snare which your son has promised to set for the souls of his children.

* Referring, no doubt, to the dogma of the Immaculate Conception of Mary, made an article of faith, December 1854.

If he had sworn to have all his children brought up in the infected air of the Pontine Marshes, or of the Maremma of Tuscany, could you ever have made up your mind to sign this murderous engagement? And I need not prove, to one like you, that the murder of the body is not a greater evil than that of the soul. . . .

Excuse the laconic form of these remarks; it is forced upon me by my state of suffering, which forbids me to write; and scarcely allows me to dictate a few lines. You will clothe my language mentally with the charitable forms of expression which I would have given it, had I been in a state of health; and which would have been with me not merely forms, but the expression of my heart's feelings.

To Mademoiselle Betsy Cellérier.

September 26, 1855.—My dear Betsy (excuse this familiar appellation on the part of an old brother who has known you from your youth),—Accept the expression of my warm gratitude for the words of peace which you send me, as well as for the message of affection and sympathy which your good father sends me by you.* The prayer of your faith has already begun to be

* Professor Cellérier of Geneva.

answered. Afflicted as long as I can remember with a spirit of melancholy, against which my kind Professor has more than once contended, and which even faith has not destroyed, though it has taken away its sting, I am learning, since I have been ill, to know something of that peace which is promised to the children of God : and my firm hope is not to depart without having found, amidst the abundance of my sufferings, joy itself: that perfect joy which Jesus Christ asked for His disciples who were about to lose Him. I count it a special favour that my family and myself have had long warning to prepare ourselves for the separation which seems to be in store for us. . . .

He whom I have preached is near to me. He makes me sometimes experience what is that true prayer of which you speak; prayer which lays hold of God and unites itself with Him; living prayer awakened by the Holy Spirit in the soul, and resulting from the blood shed upon the cross. You cannot think how much this blood-shedding, this true sacrifice of expiation, becomes to my eyes more and more the centre and soul of the Gospel: nor how much and increasingly I feel the need of that Creator Spirit coming into my heart to accomplish the things which I cannot do. Oh, the grace of the heavenly

Father giving us His Spirit, in the name of His Son, whom He has already given for us! O love! O joy! O eternal glory!

To Messrs. Gaussen, Scholl, and Erskine.

Paris, Dec. 1, 1853.—There are three friends whose names I love to associate, on account of the considerable share which they have all three had, at different times and in different ways, in the conversion of my soul. I would testify to them my gratitude, now that I am expecting soon to leave this world and go to the Father, and when I am finding all my consolation in the faith which they have taught me. They are Louis Gaussen, Charles Scholl, and Thomas Erskine.

The first of these acted gradually on my spirit by his kindly intercourse, his preaching, his example, and his pious conversation at Satigny. The second brought the Gospel before me, in shorter interviews, under a practical aspect, which was so lovable, and at the same time so wise and true, that he won my heart to it. The third at Geneva uprooted my intellectual prejudices, by reconciling in my mind the Gospel with sound philosophy; after which, at Naples, he gave the last stroke to the work: so far as it could be

done by man, by enlightening and at the same time making more thoroughly sad my melancholy, as I contrasted it with his deep peace and tender charity. I shall never forget our walks at Capo-di-Monte, nor the accent with which he said to me, at the sight of the sun setting over the magnificent Bay of Naples: "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun."

These friends were not the only ones to labour for my soul. How can I ever forget what the fidelity of Frederic did for us all; or what the humble and prudent Jeannette Puerari did for myself; not to speak of other friends, within my family and outside of it, at Geneva and elsewhere? But the three friends to whom I address these lines were called by God to exercise over me a combined influence, in which they supplemented one another without knowing it. I begin by giving all glory to God, and then I would say to themselves with what love I am penetrated towards them, and how earnestly I beseech God to bless them with His most precious blessings, in life and in death, sparing them, if it be possible, the furnace through which I have to pass myself.

At the same time, I commend myself to their prayers; in order that they may crown the

good which they have done me, by asking for me, that I may not let go my patience, but may glorify God to the end of my conflict, in proportion to the severity of my pains. I beg Gaussen to forward this letter to Scholl, and Scholl to Erskine. This will be one more link between them, as between each of them and myself, in the love of Christ.

M. Charles Scholl to A. Monod.

Lausanne, December 9, 1855.—Dear Adolphe, beloved brother,—I have just received, from Gaussen, your touching and weighty letter,—your farewell. After taking a copy of it, which will be ever dear to me, I have forwarded it to Thomas Erskine.

You had more than once written to me what I have just been reading in your letter. I had always been surprised and touched by it, but had never paid very much attention to it, and had somehow yielded to the idea that you were a little mistaken; or, at least, had over-estimated the influence which our intercourse of days gone by might have had upon your hearty reception of the Gospel. But now that, at this last hour, you have felt yourself constrained to repeat it, and to associate my name with that

of two men, to whom I feel myself far inferior, I am obliged to believe it: and in believing, to admire, and in the dust to adore the ways of the Lord. I do it from the depth of my heart; feeling at the same time deep gratitude to you, for the good that you have done me, and for the encouragement which you have given me.

I did not need your letter to stir me up to pray for you. For a long time past I have been doing so daily, often more than once a day. But I need not say that your letter will make it to me an obligation ever more sacred and sweet.

About two months ago I was restored, by God's infinite bounty, from a very painful state of health, and from a still more sad state of soul, into which I had fallen by my own fault. I have often thought, since the life of God returned to my soul, that I doubtless owed in part this precious, sweet, and blessed restoration to the prayers of some faithful friends, whose heart God disposed to remember me. I am now persuaded that your prayers, beloved brother, have had much to do with it: and I cannot but express my gratitude.

I send you some texts, which I pray God to enable you to realise fully, and to make you feel all their power for peace, for consolation,

for strength and for hope. Heb. xi. 37–39; Eph. iii. 20, 21; Rom. viii. 37–39.

*À Dieu** again, dear, dear Adolphe—*à Dieu*, until the great meeting-day.

M. Louis Gaussen to A. Monod.

Geneva, December 12, 1855.—Beloved brother,—I have had almost continually on my mind the thought of writing to you some words of affection and encouragement; but the fear of intruding upon you, had always checked me. But the precious letter which you have addressed to us encourages me. I would at least thank you, and say that more than once I would have come to see you, had I thought that I could contribute in any way to your relief. But I am not absent: I am every day, and several times in the day, beside your pillow, to recommend you to God, and ask Him that you may be continually sustained and consoled in the midst of your trial, and that Jesus may be at each moment your strength, and your joy, as He is already your peace, through believing.

If I were with you, I think that I should

* "I commend you to God,"—the original meaning of this word.

speak to you chiefly of the expectation of Christ's coming as a consolation near at hand to us, beseeching the Lord to direct your heart towards it, as Paul did for the Thessalonians. Behind us, His death; before us, His return; these are the two magnetic poles for our souls: and it is in proportion as it passes more continually from one of these poles to the other, that it receives with more power the magnetic currents by which it is revived and strengthened.

Adieu, adieu, in Christ, my beloved brother. It is I who have to thank you for your constant and faithful friendship. I think with pleasure on the promise which you have made to pray for us. "The grace of our Lord Jesus Christ be with thy spirit." Adieu.

Mr. Thomas Erskine to A. Monod.

Edinburgh, December 24, 1855.—Beloved brother and friend in Christ,—I thank God for you, and myself, and all men, for that eternal purpose of grace, which He hath purposed in Christ towards us, in bringing us into being, that we might be partakers of the divine nature, that we might know His will, and find it to be eternal life. I thank Him

that He has given His Son to be our permanent Eternal Head, through whom we have continually access to Him: and continually return to Him after all our wanderings; through whom you have strength given to you, to drink the bitter cup in your hand, and to find it water of life.

"I in them, and Thou in Me; that they may be made perfect in one," is the prayer of our Head for us; the prayer of Him whom the Father heareth alway. May you, my brother, unceasingly experience the answer of this prayer. May you feel the reality of that union ever growing and strengthening, by all the sufferings which He sees fit to appoint for you. God is love. Love is the divine nature.

What a sight we shall have when our eyes are fully opened! But we can only be partakers of that vision of love by an entire submission, by consenting to be receivers. And that last lesson, I believe, He is now teaching you by this suffering. You have always been a blessing to me, a good gift from God to my soul. I hope to know you, and to love you for ever. Now, He teaches us love by ministering to us through each other. Farewell, brother beloved.—Ever affectionately yours,

TH. ERSKINE.

*To the Minister of Public Instruction and Religion.**

Paris, March 5, 1856.—Sir,—If I intervene with your Excellency in regard to the serious, I may say, the solemn question which God calls you to decide by a stroke of your pen, need I fear that you will inwardly accuse me of presumption? Presumption can scarcely find entrance to the mind of one who is passing his eighth month on a bed of continued and increasing suffering, and who is told that his bed of suffering is likewise his dying bed. Amidst an existence which is made endurable only by the hope of a happy eternity, I have nothing more to interest me in this world, except the little that I may yet do for my Master's service. In any case, my conscience appeals to your conscience, to save our churches from one of the greatest perils to which they have been exposed for this long while.

You will understand that I speak of Montauban. To the reasons which concern every pastor, and every member of our churches, who is attached to their doctrines and institutions,

* M. Fortoul. Adolphe Monod was deeply anxious respecting the approaching nomination to a professorship at Montauban.

there are joined in my case considerations which no one else can feel in the same degree. I myself for eleven years was occupied in instructing the students at Montauban. Of these, I filled for seven years the same professorship of Hebrew which is now vacant. And (if you will allow me to mention a circumstance which strongly affects my feelings as a Christian) this chair, alone of all those composing the Faculty, has never been occupied but by men representing the austere and holy doctrines of our Reformation. The pious and learned Encontre—so properly chosen by the Emperor in 1810 to be at once the founder and the dean of the Faculty—would not accept this important nomination except on condition that his excellent friend, Pastor Bonnard, should come to second him as professor of Hebrew. He came, and held this appointment till his death in 1838. I had the honour to be called to fill his place, and in 1845 resigned it in my turn to the venerable Pastor Bonifas, of Grenoble, having been called myself to occupy a newly-created professorship in the Faculty.

The question, Sir, is now; whether the ancient faith of our churches, the faith of men like Luther and Calvin (which is likewise, I take leave to say, fundamentally, that of such men as Pascal

and Fénelon) shall continue to rule over the interpretation of the Prophets, in the person of a young theologian who is pious, modest, well taught, and worthy of the confidence of our churches, or whether the time is come for it to give way to doctrines as rash in form as they are subversive in their essence, represented by a young man who has dared to publish his opinion that the Apostle John changed his theology completely at sixty years of age, so that his Gospel and the Apocalypse teach two contradictory systems of doctrine. Under such a system, what becomes of the inspiration of the Scriptures and of their divine authority, the sole rule of Protestant faith?

And what, then, is the reason by which it is sought to make you thus wound to the quick the convictions of our churches? It is, that the majority of our Consistories which favours M. Bonifas is opposed by a majority in the Conseil Central. But who does not see that to set the majority in the Conseil Central * above the majority of our churches, in case of difference, would be to justify the strongest things that have been said as to the dangers of a Central

* Part of the Ecclesiastical Constitution given to the Eglise Réformée under Napoleon I. Its office is to form a link between the Reformed Church and the State.

Council, instituted and named without consulting the churches? Would you not fear, sir, to raise the *Conseil Central* to a height of power which would extinguish that of the Church? and that; in order to fetter the progress of faith in the Church, at a time when her return to her vitality of former days begins to fill with hope the hearts of her children?

I have desired to appeal only to your sense of justice and to your religious feelings, may I say, your responsibility before God? Yes, sir, suffer this freedom on the part of a servant of Jesus Christ, who believes that he is near his end: place before God the question of which this letter treats, far from the noise of business and the pressure of influence: consider, as under His eye, what will be most in accordance with His will and the interests of His kingdom, and I shall need nothing more to set my mind at rest.

My weakness is so great, and my sufferings so severe, that I must give up the discussion of some important considerations, especially that of the injustice of making it impossible for our orthodox families to find for their sons a single Faculty in harmony with their convictions, whilst heterodoxy would have the College of Strasburg, and sooner or later, one might foresee, that of Montauban, without mentioning Geneva,

where it is well known that the advantage is not on our side. . . . . I have the honour to be, sir, with deep respect, your very humble and obedient servant.*

To his Cousin, Mademoiselle Good, of Copenhagen.

Paris, March 17, 1856.—My dear Marianne,—Though you are aware of the condition to which it has pleased God to bring me; and of the consolations with which He has been pleased to mingle my bitter cup, I would not exchange this poor earth for a better world, without taking a loving farewell of you, and bearing witness to you of the goodness and faithfulness of God towards me. It is not that I do not feel the sharpness of my pains; but I am only the more moved with admiration that God has hitherto (as I know He will to the end) not only armed me with a certain measure of Christian patience, but also made me capable of continuing my ministry in the midst of my affliction. At the same time, I find peculiar sweetness in the unwearied love with which a number of God's chil-

* A few days before his death A. Monod had the joy of receiving a despatch from the Minister informing him that M. B. was nominated.

dren remember me in their prayers before Him. Nevertheless, I cannot think that our gracious Father will protract much longer my present painful existence, and I look to His mercy to remove me soon from my evils. O grace, O glory, O eternal joy!

My separation from those who belong to me does not disturb this hope, for my deliverance will be one for all of them. And have we not learned enough to detach our affections from this uncertain and troublesome life, and make us desire all to meet in that rest which Jesus Christ has purchased for us with His blood? I charge you to meet me there, my good Marianne, asking of God, for myself and for you and your good father and the rest of the family, grace to ripen us for His kingdom. It is through many afflictions that we must enter there.

Accept my brotherly farewell, accept also my thanks for the good offices which I have often received from you. May the God of peace fill your soul with His peace, by the Holy Spirit, under the cross of our Saviour; may He make you altogether faithful in the use of the days which remain to you; and then give you a good place among those who have washed their robes in the blood of the Lamb.—Your affectionate cousin and brother.

My loving and respectful remembrances to my good uncle. Also my affectionate remembrances to all my relatives at Copenhagen. I blame myself for having too much lost sight of them. Also in particular to Caroline and her mother, and to my good old aunt Smith.*

* Last surviving sister of his mother. She died the following year.

APPENDIX.

To a Pastor.

Montauban, January 31, 1838.—The laying on of hands does not make the calling. One may have it without being called, and I believe also that one may be called without having it. One cannot prove from Scripture that the close connection which has been instituted between the laying on of the hands and the calling, is of God. You are, in respect of Monsieur N., in the same position as the disciples mentioned in 2 Tim. ii. 2 were in respect of Timothy. You are faithful, capable and called, and you have had, moreover, for this long time an inward calling, which comes I believe from the Lord. Go then in peace, not judging of things according to men's opinions, but according to the Lord's mind. You would have liked to serve God in the National Church: lay this desire also at the feet of our good Saviour. The essential point is not to serve God in this or that position, but to serve Him where He would have us to

be: and by making it impossible for you to fulfil certain conditions which the constitution of our Church requires, He has pointed out to you another road. May He bless you in it abundantly.

If the Lord thinks well to place you at L., He will remove all difficulties. If He chooses otherwise, let us choose otherwise too. Let us only pray that His will may be done. I see ever more clearly that the rule of Christian life is this:—Do, at each moment of your life, that which you believe it to be God's will that you should do, without tormenting yourself as to the past, or busying yourself as to that which is to follow.

To the Same.

Paris, April 21, 1850.—However sad the separation of —— from the church at —— may be; it would be a still sadder matter, were it not to take place. For my own part, I cannot understand how he ever thought of taking a pastoral charge, doubting, as he does, the miraculous birth. To my mind, it seems that there is no Son of God, and no Gospel, unless there be this miracle at the starting-point. If this reason does not convince our young friend, or his friends, here is one which everybody may understand. The churches which he is called to serve, are so thoroughly founded on this doctrine, that it is not consistent, I was going to say honourable, to take charge of them whilst rejecting or even doubting it. The difficulty lies not

only in the Apostles' Creed; * although that would be quite enough; it lies in our hymns, especially those for Christmas, in the very soul of that festival; in short, everywhere. I wonder that the uprightness which characterises—and which will, I am persuaded, bring him back to the truth—did not show to him this contradiction from the first.

To the Same.

Paris, February 9, 1854.—My good friend,—God has called us to labour in humility, by causing us to be born in a time of uncertainty and disorder. Let us work on: others will enter into our labour, who will reap pleasanter fruits of it. I read in an American journal, in an article contributed by a French dissenter, who cannot forgive my having remained at my post in 1848, that I have taken up a latitudinarian style of preaching, which seeks to accommodate the Gospel to all tastes, &c. . . . What would you have? God knows our hearts: let us bear our cross, and let men, even good men, think of us what He sees fit to allow. Yet I own that I should like, before I die, to have the opportunity of showing that in my opinion, fidelity is more holy and costs more, in the position which God's providence and the times have marked out for us, than in that one into which

* Embodied in the liturgy of the Eglise Réformée.

they would drag us. But if we must die without having been understood, God knows us, and His judgment will set all things right. So long as He does not show you another path, go forward, sow in tears, and read Psalm cxxvi.

Letters to a Friend.

I.

Sir, and very dear brother in Jesus Christ,—Allow me to address you by this name: it is the only one which I can give you, after the very touching letter which I have received from you.

Be assured that the state of your soul, however sad and however guilty it may be, according to your description of it (and I am willing to receive your testimony against yourself, knowing, alas! what the human heart is), is nevertheless an encouraging one: altogether encouraging. You were in a deep abyss, but God is bringing you out of it. It is not the natural heart, much less the great adversary, who teaches you to see yourself such as you now do.

You are in the right road. Take courage. Give glory to God, for He is merciful. The blood of Jesus Christ cleanses from all sin, without exception. Study Psalm li. You will be made whiter than snow by faith in Christ crucified.

I have not at this moment any special work to

recommend to you. I refer you to the great treasure of the people of God.

II.

If a soul disposed like yours is not under the influence of the Spirit of God, I do not understand the Gospel. I should therefore not be specially anxious to give you advice, if you did not ask it so earnestly. God is leading, has led you, and will lead you, better than I could do. But this is what I think I ought to say to you.

That which you are anxiously and impatiently seeking to do is already done. The great step is taken: God has already put you in a new way. Rest upon this grace which you have already received, in order that you may receive more. Do not be agitated. Open your eyes and see the deliverance which God has given you. He has laid hold of you, He has chosen you when in the midst of your defilement, He has restored you to His favour by the blood of Jesus Christ. This reconciliation, this redemption, is not clearly seen by you as yet, but this will come in time. In the way in which you are walking, all will be cleared up little by little. Do not think that the Lord is bound to follow in your spiritual development the order of a catechism, or of a theological treatise, and to begin necessarily with a clear view of the cross of Christ. . . . Leave God to work, and instead

of discussing with yourself the way of laying hold of Christ, receive Him in tranquillity and feed your soul on Him.

I would recommend for your reading the life of John Newton, and that of Col. Gardiner by Doddridge, also the Confessions of St. Augustine. . . Farewell; may the grace of our Lord Jesus Christ be with your spirit, and with that of the companion of your pilgrimage.

III.

This is the first moment that I have been able to find for answering your two letters in a few lines.

Lay at the Lord's feet the *excitement* which you manifest more or less in every matter of which you speak. Wait for crosses. Do not seek them for yourself. God knows how to proportion our trials to our strength; we do not. Crosses will come; perhaps the cross of bearing reproach will come; but let it come from God, and not from yourself, or you will be without strength against temptation.

Do not examine yourself and describe yourself so much. Look to Christ, not to yourself; he who would walk straight, must look to the point which he is seeking, not to his feet. Do not let your books trouble you so much. There is only one book which is always right, the Book of God. Meditate in that, day and night.

IV.

It is a great favour to see one's road so clearly marked out as you do. Notice one thing, however: be guided rather by the inward feeling maintained by prayer, and constant communion with God, rather than by little external *signs*, a thing from which I have seen much mischief arise. "Love God, and do what you please." Let the heart be right, and God will take the direction of your hands and your feet.

As to education, I will only say, not being able to go thoroughly into the question, Let there be absolute and prompt *obedience*. ("The Mother at Home" is excellent.) Leave the child in the place of humility which belongs to him, and do not make him the centre of the house, as is often done, especially with a first child. Correct him as little as possible, but quite as much as is necessary to obtain obedience. Finally, bring up the child for the Lord, not for your personal satisfaction,—"*Take this child and nurse it for me.*" *

V.

It is quite necessary that you should come to a more distinct and simple view of the Cross of Christ. Have you read the "History of the Moravians," by M. Bost? They are full of this doctrine, which is to

* Exod. ii. 9.

them less a doctrine than a life. It is because they are continually looking to the Cross that there is so much love among them. I respect the principle of your austerities; and I think that the Protestant Church, going from one extreme to another, has too much lost sight of 1 Cor. ix. 27. But I cannot think that you will find peace in your little system of arbitrary penances. You must go to the heart of Jesus, rest yourself on Him in a spirit of freedom, and let yourself be guided by Him in trials and privations; receiving them *from His hand.*

VI.

I have received your letter, and am as much touched by your confidence in me, as moved by the recital of your terrible and ever-returning conflicts. . . Between these two facts, a peace depending on your personal obedience, and intermitting like that obedience; and an obedience, one day yielded, and the next refused, to the known will of God—I see a secret but deep-seated connection. Both the one and the other of these facts are accounted for by the darkness in which you remain, as to the expiation of your sins already accomplished on the Cross of Jesus. As is your faith, so will be your peace: as is your peace, so will be your obedience.

You have always to begin over again with your

obedience, because you have always to begin over again with your peace, and you have always to begin over again with your peace, because you have not learned to apply to yourself the blood of the cross. I will say to you, what an old servant of God once said to me; when I had consulted him as to my ever-renewed melancholy, and he had only a minute to reply; "*Meditate on the Atonement.*"

Under the cross, under the cross! cry, cry to God, until the cross is plainly revealed to you.

THE END.

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